

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Chronicle

**The War.**—The week has been unproductive of important results on the western front. The French have taken Saily, the British have made further gains near Thiepval, and the Germans have re-

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*Oct. 23, p.m.*

captured some ground in the region of the Blaise Wood between Biaches

and La Maisonette; but in no case has a serious change in the situation taken place. In the Trentino and the Goritz district no developments have been recorded. In Macedonia the Serbians have recaptured Brod, crossed the Cerna River north of the town, occupied the southern slopes of the Selechka Mountain, taken the village of Velyeseyo, and reached the outskirts of Baldentsi.

In Volhynia the Russians have been making strenuous but unsuccessful efforts to advance on Kovel and Vladimir-Volynski, they have also lost some positions on the Stochod. In Galicia, near Halicz, the Central Powers have driven the Russians from the west bank of the Narayunka River, northwest of Skomorochy. On the eastern boundary of Transylvania, with the exception of the Gyimes Pass, where the Rumanians have suffered reverses and been obliged to fall back about twelve miles into Rumania towards Tergu Ocna, the Central Powers have not only been obliged to halt their progress but have been forced back into Transylvania. Particularly bitter fighting has been in progress in the Tomos Pass, south of Kronstadt, but here the Rumanians have held their own. Further west, near the Rothenthurm Pass, the Rumanians have captured Mount Surul and Mount Robul, and by so doing have effectually stayed the progress of their opponents.

The greatest success of the week has been gained by the Central Powers in Dobrudja. Here the Rumanian line, which ran from Rasovo to Tuzla, has been pierced in a number of places. The Central Powers have taken Tuzla, Constantza, Cobadin, and Cocargea, have also stormed the heights northwest of Toprai Sari, and have seized a portion of the Constantza-Cernavoda railroad. These victories have taken place on the Rumanian left wing, in the coastal region about Constantza, and at the Rumanian center. Along the Danube, where German success would be a serious blow to Rumania, the Rumanians are holding firm near Rasovo.

**Austria-Hungary**—Count Karl Stürgkh, the Austrian Prime Minister, was assassinated October 21, while dining in a Vienna hotel. The deed was perpetrated by the ultra-radical Socialist, Dr. Friederich Adler. Three shots were fired resulting in immediate death. Count

#### *Austrian Prime Minister Slain*

Stürgkh had been a prominent figure in Austrian politics for many years, although comparatively little known in America. The only utterance from him quoted in our press during the war was the statement that he believed both the Berlin Government and the representative citizens of Austria and Germany were in favor of moderate demands to hasten the end of hostilities. He was born at Gratz, 1859, and was educated at the university of that city. In 1881 he entered the service of the State and on February 3, 1892, was elected to the Reichsrath. He was intimately connected with the various measures taken by the State Educational Department and in 1909 entered the Bienenrath Cabinet as Minister of Education. In 1911 he was called upon to form a new ministry. This Cabinet he reorganized on November 30, 1915, to meet the exigencies of the war. His death is not likely to cause any crisis in the war situation itself. The Austrian Parliament has not been in session since the war began.

The death of Archbishop Szeptycki, Metropolitan of Lemberg, recently occurred in Russia, where he was a captive. He had refused to abandon his flock and was

#### *Catholic Archbishop Dies in Captivity*

dragged off by the Russians to prevent his interference with their work of proselyting. His crime was that he had warned his people against apostacy by explaining to them the difference between the Russian and the Catholic Church: "The church of our brethren who have come here," he is quoted to have said, "is a synodical, governmental and official church, while ours is the true, authoritative and Divine institution, because of its unity with the Holy Father at Rome." The indignities inflicted upon him have been previously described. He was born August 29, 1865, at Przylbica in Galicia, of a noble and prominent family, and as a young man entered the Basilian Order. In 1899 he was made Bishop of Stanislaus and in 1900 was appointed Metropolitan of Lemberg.

**Germany.**—Field Marshal von Hindenburg has firmly opposed the ruthless prosecution of the submarine warfare. This announcement was formally made by him

*Restricting Submarine Warfare*

through an official envoy delegated to appear before the "Independent Committee for Peace Terms" and ask for the abandonment of all agitation favoring a relentless submarine campaign. General von Ludendorf has expressed himself in the same sense. His views were made public through a letter from him read at a mass-meeting held at Magdeburg. It was no time, he said, to demoralize the army by controversies over the expediency of means and ways to success. The German people must stand united behind their leaders and give them full confidence. "If to outsiders it seems that a program on certain questions is lacking, this does not prove that the program itself is at fault." Referring to the reported intention on the part of England to arm her merchantmen "with heavy guns," the *Kriegszeitung* remarks:

We wonder whether it is not England's precise intention to bring us into difficulties with other Powers, particularly America, by its new measures. America's answer regarding the admissibility of submarines to neutral harbors and waters was, of course, to be expected. America, which in the future intends to give wide play to the submarines in its own navy, could not possibly tie its hands by establishing important precedents.

The paper believes that if Germany should wish to adapt her methods of warfare to the situation which would thus be created by England, it would be necessary to go over all the possibilities of the new warfare with the Government of the United States. It is confident that, "aside from a few jingoes and shouters who would involve America in the war at any price," the American people would dislike to have the submarine question lead to a new dispute between Germany and the United States.

**Great Britain.**—A summary of a Parliamentary paper containing the reports on the internment camps in England, made by attachés of the American Embassy to the

*English Internment Camps*

Ambassador, was recently published by the *Times*. The reports, on the whole, are favorable. The food provided for the prisoners is said to be both appetizing and sufficient, and particular praise is given the hospital arrangements and the facilities for work and recreation. It is interesting to note that in most of the camps, a large degree of self-government is allowed the prisoners. At a camp near Peel, where over 20,000 men are interned, the investigators report the organization to be of an elaborate character. Here are found a prisoner's aid society, committees on education, library, music, dramatics, and sports, all organized by the interned men, as well as a sick and burial club to care for the sick in their last illness and to tend the graves in an adjoining churchyard. Teachers are provided, and French, English, German, Italian, Spanish, mathematics, political economy, bookkeeping and gardening, are subjects in which in-

struction is offered. At this camp, forty-five acres of ground are available for games. At a camp occupied largely by officers, fifty-five courses in languages, engineering, mathematics and drawing were reported. As might be expected, the investigators write that some complaints were laid before them, and the few that seemed to be of a serious nature were taken up either with the commandant of the camp, or with the War Office.

**Ireland.**—In the House of Commons, on October 18, Mr. John Redmond formally accused the Government of having turned the patriotic enthusiasm of Ireland into indifference and finally into rebellion.

*Mr. Redmond's Speech*

In what was practically a motion of censure, he demanded the immediate granting of Home Rule, the release of prisoners still untried for their part in the late rising, and the abolition of martial law. In reply, David Lloyd George admitted that "stupidities beyond belief" had been perpetrated in Ireland, and urged all parties to cooperate in removing causes of injustice, distrust and suspicion "before beginning any controversy about recruiting." Mr. Redmond's resolution read as follows:

That the system of government at present maintained in Ireland is inconsistent with the principles wherefor the Allies are fighting in Europe, and is, or has been, mainly responsible for the recent unhappy events and for the present state of feeling in that country.

John Rawlinson, Unionist member for Cambridge University, moved the following amendment to the Redmond resolution:

Having regard for the importance of the United Kingdom and Ireland combining with the rest of the empire in presenting a united front to the enemy, it is not desirable at the present time to discuss controversial matters of domestic politics.

This amendment was adopted by a vote of 303 to 106, thus eliminating the Redmond motion.

In his speech the Irish leader said that the situation was full of menace. In one passage he declared:

From the very first the efforts of the Nationalist leaders were thwarted and snubbed, and, looking back, I am amazed at the success which under the circumstances attended their efforts. Ireland has 157,000 men in the army, of whom 92,000 are Catholics, and 10,000 in the navy. Some 30,000 Nationalist volunteers have enlisted, and if it had not been for distrust of Ireland in the early phases of the war the number of volunteers would have been trebled.

He stated that the delay in putting the Home Rule bill on the statute book gave the Government's opponents in Ireland an opportunity of saying that they were about to be cheated in their trade. He complained that the promise made by Mr. Asquith to create an Irish army corps had never been fulfilled. He reminded the Government that the new National University was not allowed to organize an officers' training corps, while a number of privileges had been granted to Trinity University. The final blow, he said, came in the formation



of the Coalition Government, for the inclusion of Sir Edward Carson in the Cabinet convinced thousands of Irishmen that they had been betrayed. From that day things had gone from bad to worse and finally came the rising in Easter Week. "I am profoundly convinced," he said, "that if the rising had been dealt with in the spirit in which Premier Botha had dealt with the rising in South Africa it would have meant the saving of the situation." He asked for the cessation of martial law in Ireland and the administration of the Defense of the Realm act on the same basis as in England. Above all, he urged that "the Government . . . trust the Irish people once and for all by putting the Home Rule act into operation and on its own responsibility face any problems which that might entail."

**Mexico**—The Mexican-American Commission which has been sitting eight weeks, has as yet reached no conclusion. The reason for the delay is not known but on

#### General Conditions

October 18 the *New York World*, an organ of the Administration, published this significant item: "Dispatches from all over Mexico received by the American Commissioners today were generally pessimistic in tone and showed that conditions are not improving as rapidly as has been alleged." Meanwhile the sometime idol of American statesmen, Villa, continues his depredations in the State of Chihuahua. The dispatches of October 18 announced that Chihuahua City is being fortified in anticipation of an attack, and Villa, once a hero, is now pictured as a murderer and a robber by the very papers that a short time since were grooming him for the Presidency. The two Generals, Torres and Robles, who deserted Villa for Carranza, have reaffirmed their allegiance to the former. Torres is active in Tamaulipas and Robles in Oaxaca. According to well-authenticated reports the latter has issued a manifesto restoring all confiscated lands to their owners, promising liberty to all citizens and reform in the currency. It is now certain that José Inez Salazar has inaugurated a new revolution in Puebla and has captured the chief cities of the State, Puebla City, as it appears, excepted. In other words there are now ten or twelve revolutions in progress in Mexico. Carranza is meeting this emergency by decrees, the latest of which provides that summary punishment, without right of appeal, may be inflicted by the military authorities for nearly all offences not covered by the civil code. Among the crimes punishable by death, without the formality of trial, are incendiarism, robbery, assault in its various forms, and grave interference with railway traffic.

On July 18, 1916, 300 American citizens, refugees from Mexico, met in the court-house of San Antonio, Texas, and issued an appeal which is reprinted in the current number of the *Observer*, published in Ladora, Iowa. The following abstracts are significant:

#### Appeal of American Citizens

Through misrepresentation which forced its way into a portion of the press of the United States an uprising then restricted to a very small portion of the most illiterate section of northern Mexico and confined to one State, was given aid in its inception by many Americans in the United States. . . . Arms, money, ammunition, and men were furnished against the urgent protest of the Americans of Mexico, who knew conditions and could forecast the inevitable results. Prominent Americans of Mexico, supported by capitalists and laboring Americans of that country, were sent to Washington to protest, but their prayers were unheard by our Government. . . . We have seen [and read] with unparalleled tolerance in American history, the murder of hundreds of our men, women and children by irresponsible bandits on this and the other side of the border; the ravishing and otherwise outraging of our women; the burning of the homes and the bodies of the victims; the destruction of our property; insults to the American flag and people; the ambushing of our soldiers; the raiding of our homes; the theft of our property, and unlimited fiendish outrages that would take volumes to recite. . . .

It is estimated that approximately a million of Mexico's people have sought refuge in the United States during the past five years, and an inestimable number have taken the places of American labor in the various channels on railways, mines, factories, and all kinds of public and private work. Tens of thousands of Mexican children of refugees whose parents have signified no intention of becoming citizens are in the public free schools of our country availing themselves of the school funds left as a heritage to our children. Los Angeles, California, recently sent an appeal asking that immigration of Mexicans to this country be restricted, alleging that they had over five thousand public charges in that city alone. San Antonio, El Paso, and practically every town and city within a hundred and fifty miles of the eighteen hundred miles of border have their hospitals and charity departments burdened with the afflicted unfortunates of that country. Epidemics of smallpox, threatened epidemics of typhus and other kindred diseases have kept the people along the border in constant dread, cost innumerable lives and vast amounts of money. Venereal diseases, which have reached a stage of deplorable magnitude in that country, are being spread by them throughout the land. The burning of eighteen prisoners in the El Paso jail was directly the result of precautions against disease from Mexico. Our jails along the entire area are filled with Mexicans charged with every conceivable crime and the court and jail costs are an immense cost upon our people. The people along the border live in perpetual dread of these murderers and robbers. In Mexico chaotic conditions beggar description. Famine, disease, and pestilence stalk throughout the land and thousands are stricken daily. The suffering is indescribable and inconceivable to those who have not witnessed it. Feudism has prevailed between innumerable irreconcilable factions until crystallization among them for relief is hopeless. Arms and ammunition have been distributed to bandits and feudists practically throughout the entire republic, mainly through agencies in the United States. The best type of citizens who pray for peace are either shot down or forced to join these bands of robbers, who affiliate first with the one side and then with the other. The de facto President and his officers have virtually no control over a large contingent of their army.

The *El Paso Morning Times* has this to say of conditions:

Despite the word sent out from Washington that conditions are improving, conditions are distinctly not improving. During the almost six years of bloody strife in the neighboring republic conditions never were as hopeless and as horrible as now. Gaunt famine stalks through the land. Men, women and chil-

dren perish from hunger, thousands are dying of typhus, small-pox and other deadly maladies, and the paper government maintained by Citizen Venustiano Carranza is powerless to afford the slightest relief. While the people starve, while lawless bands sweep through the country, looting and burning, assaulting women and young girls, the First Chief sits in the national palace and issues decrees abolishing bull fighting, changing the divorce laws and instituting other reforms. . . . The country cries for food, the Citizen First Chief decrees a divorce law. The plague-stricken inhabitants of the cities plead for doctors and sanitation, the Citizen First Chief abolishes bull fighting. The people of the rural districts implore protection against piratical marauders and the First Chief issues a decree prescribing the death penalty for such as attend meetings of labor unions. . . . Mexico is no longer a nation, but a collection of starving, miserable, plague-stricken people, the prey to any band of lawless marauders that is able to secure arms and munitions with which to further oppress the helpless. These bands of criminals respect no one. The nurses of the hospitals, the teachers in the schools, the wives and daughters of the peaceful inhabitants are prey to the bestial lusts of the ruffians who have the temerity to call themselves soldiers.

Finally all this is confirmed by a correspondent of AMERICA whose knowledge is first-hand.

Rome.—Some time after the interview granted by Cardinal Gasparri, the Secretary of State to his Holiness, to M. Edouard Helsey, a representative of the

*The Reisac  
Interview*

Paris *Journal*, Madame Reisac published in *La Belgique* another interview with his Eminence. In it she attributed statements and expressions to the Cardinal which were evidently pure inventions. Among them were the following. The Cardinal, in speaking of the aftermath of the war, is reported by Madame Reisac to have said:

The whirlwind of this terrible conflict will draw into its vortex victorious France, if she does not attend to the dangers which the victory of her allies is preparing for her. Is it possible that the republic does not understand the Russian menace? In a few years the Slav will swallow us up.

The *Osservatore Romano* officially asserted that the Cardinal had made no such declarations. Madame Reisac then replied that she had received them, not directly from the Cardinal, but from M. Helsey. The latter thus accused, promptly telegraphed from Salonica to Cardinal Gasparri, as follows:

I have been profoundly shocked to learn that some Italian and Belgian papers have just published and commented upon declarations which I am supposed to have made to a certain Madame Reisac, after the interview which your Eminence was kind enough to grant me, and which I reproduced in the *Journal* with scrupulous exactness. I have never, at any time, even heard the name of Madame Reisac. I have made no statement whatever either to her or to anyone else. It is not my business to grant interviews, but to have them granted me. I do not as yet know what fantastic statements may have been attributed to me, but I deem it my duty to protest without delay and as emphatically as I can against this unscrupulous abuse of my name. Obligated as I am, to remain here on the Macedonian front, I beg your Eminence to give to this denial the widest publicity. . . .

There is a moral to this story which Catholics must take to heart. More than ever it is becoming clear that no credence can be given to statements attributed to the Holy Father or the Cardinal Secretary of State unless authenticated beyond the shadow of a doubt.

Spain.—The *Official Gazette* has just published a royal decree by which the present Bishop of Madrid, Dr. José Maria Salvador y Barrera, has been transferred to the

*A Great  
Archbishop*

archiepiscopal see of Valencia. The new Archbishop is a figure of national importance. A graduate of the University of Sacro Monte in Granada, he obtained by public concursus in 1878, a canonry in the collegiate church of that famous religious and educational center, and later became rector of the University and professor of its faculty of law. He began at that time to be recognized as one of Spain's best-known authorities on education. On his elevation to the bishopric of Tarrazona in 1901, one of his first steps was to restore and remodel the seminary, and to found a chair of sociology, the first of its kind in Spain. Promoted to the bishopric of Madrid-Alcalá in 1907, he has played a prominent part in recent educational history. A counselor of public instruction and a distinguished figure in Parliament, he has eloquently combated the secularizing attempts and tendencies of the last few years. His forceful speeches on the subject of neutral schools in 1912, and on the obligation of the masters to teach Christian doctrine and sacred history, attracted wide attention. In his recent pastorals, he has treated the same subjects with a logic, eloquence, and learning which have made him the champion of Catholic education. To his zeal and initiative is due the creation of the Catholic University Academy in Madrid. He has likewise been the life and soul of Catholic action in the capital. He has been an incessant parliamentary worker and has managed a splendid campaign in the Senate in behalf of the Religious Orders, the rural clergy, and the rights of the Church. His literary and scientific attainments have won for him his election as a member of the Academies of History and of Moral and Political Sciences.

Catholics could not approve of all the policies or writings of Don José Echegaray. But they will be consoled to know that the statesman, poet, scientist, mathematician, the founder of the modern school of drama in Spain, the most versatile genius the country has produced for many years, died a pious and edifying death, after receiving the Last Sacraments with every sign of faith and devotion and reverently pronouncing the Sacred Name. Echegaray has been frequently compared by his countrymen to the men of the Renaissance, to Leonardo de Vinci and Michael Angelo, whom he seemed to rival in the variety and the perfection of his gifts. In 1904 he received the Nobel prize for literature.

*Echegaray's  
Death*



# The Origin of Civilization in Europe

JAMES J. WALSH, M.D., Ph.D.

THE key-note of the year's science is struck for English-speaking countries at least in the presidential address of the British Association for the Advancement of Science. The address this year was made by Arthur Evans, whose explorations in the Balkans and Crete have made him so well known, and it has just been published in *Science*. Naturally the speaker dealt with archeology, the science of ancient civilizations, and reviewed the latest publications with regard to paleontology in a way all the more remarkable because for the time being these paleontological results quite overshadow the Cretan discoveries. It is wonderful to find that a thousand years before Greece, Crete possessed a well-developed civilization. The marvelous Minoan civilization just revealed in Crete shows that that Island must unquestionably be regarded as the birthplace, 4000 years ago, of our European civilization in its higher form. But, as Dr. Evans suggests, instead of this bringing us appreciably nearer to the fountain-head, the recent discoveries in the caves go so far back beyond it as to make Crete seem almost of our generation.

President Evans has quoted particularly the books recently published with regard to the Cave Man. Abbé Breuil's work in *Anthropologie* [Volume XXVI, 1915] and Professor Sollas's "Ancient Hunters" have added so much to previous knowledge of the Cave Man as to make his story even more interesting. It might be expected that after the climax of attention given during the last few years to the men of the old Stone Age there would be a reaction, showing that the significance of the Cave Man's achievements had been exaggerated. These recent details make the story of the earliest ancestors of man in Europe more astounding than ever. Here is no beast just become human and struggling upward, but an artist and a social being, an inventor and a discoverer.

According to Dr. Evans, "A very high level of artistic attainment in Southwestern Europe was attained then, at a modest estimate, some 10,000 years earlier than the most ancient monuments of Egypt or Chaldea." Nor was art an isolated phenomenon of high development in the Cave Man. There is no doubt, for instance, that these earliest ancestors of man in Europe firmly believed in a life after death, and as far as possible, by their burial customs and rites took care to prepare their dead for it. Flint knives and bone javelins were placed within reach of the hands of the departed and their most valued ornaments decked their persons. Such ornaments were highly prized, yet they were willingly sacrificed. Lumps of iron peroxide, the red stains of which colored the skulls and bones, so that the dead might make a brave show in the after life, were buried with them. I believe that it is

sometimes the fashion now for the undertaker to rouge the cheeks of dead ladies. Verily in some ways we are reverting to the customs of our gifted ancestors, the cave-dwellers.

Discoveries of the art-work of the Cave Men of the old Stone Age have gone on apace in recent years and with surprising results. As investigation has proceeded, the height of achievement which the men of "the Reindeer Age" reached in France and Spain is ever rising in the estimation of paleontologists and the caves become veritable museums, yet the objects found were only accidentally preserved from the vicissitudes of time because they were buried in the bowels of the earth. Anyone who thinks that perhaps the special students of this age have been exaggerating the significance of such art-remains needs but read one of President Evans's paragraphs to be assured that what has been said so far is below rather than above the reality. Dr. Evans says:

"In their most developed stage . . . these primeval frescoes display not only a consummate mastery of natural design but an extraordinary technical resource. Apart from the charcoal used in certain outlines, the chief coloring matter was red and yellow ochre. . . . In single animals the tints are varied from black to dark and ruddy brown or brilliant orange, and so, by fine gradations, to paler *nuances*, obtained by scraping and washing. Outlines and details are brought out by white incised lines, and the artists availed themselves with great skill of the reliefs afforded by convexities of the rock surface."

And the Cave Man was an inventor as well as an artist. He had evidently used fire for every purpose; he also used lights to advantage, for his caves were dark. Fire is one of man's greatest discoveries. The man who discovered it wrested from nature one of its most effective sources of energy, if not absolutely its most effective. The Greeks even attributed the discovery to the gods, and one of their best-known legends describes how, out of pity for men, Prometheus had stolen fire from heaven. Now the Cave Man used fire and then applied for illuminating purposes the natural agent thus secured. As President Evans says:

But the greatest marvel of all is that such polychrome masterpieces as the bison, standing and couchant, or with limbs huddled together, of the Altamira Cave, were executed on the ceilings of inner vaults and galleries where the light of day has never penetrated. Nowhere is there any trace of smoke, and it is clear that great progress in the art of artificial illumination had already been made. We now know that stone lamps, decorated in one case with the engraved head of an ibex, were already in existence.

Recent investigations clearly show that figures of various kinds and symbols suggestive of writing, or at least of hieroglyphics, were carved on the walls and entrances

of these caves. In some cases there are distinct groups of signs which, according to President Evans, occur together so as to resemble "regular inscriptions." "It is not surprising," he adds, "that in some quarters they should have been regarded as evidence that the art of writing had already been evolved by the men of 'the Reindeer Race.'" He states also that "A symbolic value certainly is to be attributed to these signs and it must at least be admitted that by the close of the late Quaternary Age considerable advance had been made in hieroglyphic expression." As such a development for man has usually been reserved with absolute assurance to a comparatively short historical period almost in our own time, this discovery of the prehistoric inscribed expression of men's thoughts is indeed a surprise.

Perhaps the most interesting thing for popular information is the style of the ladies' gowns. At Cogul the pictures show the ladies wearing gowns with well-cut skirts, but without much waist and the skirts rather short. That seems to be the special old fashion we have reverted to in our time. At Alpera there are ladies with the same sort of skirts, but their dress is supplemented by flying sashes. On the rock painting of the Cueva de la Vieja, near Alpera, women are seen wearing still longer gowns cut high in the waist. Manifestly the cave woman must have been at least as interesting as her husband and brothers.

At Alpera several new elements are found in the picture. For the first time bowmen are seen and some of

the hunters wear plumed head-dresses. Some of these groups of hunters have jackals or dogs accompanying them, showing that the process of domesticating animals had evidently begun. In one case two opposed bands of archers are drawn up as if for battle, but curiously enough in the earlier period of paleolithic man there are no weapons that seem made for war. The radical pacifist should have been living then.

Every advance then in our knowledge of man before our time has been a surprise. When Greece and Rome seemed old it was a shock to find how much had been accomplished in Etruria and Egypt. Voltaire called Herodotus "the father of lies" rather than "the father of history" because he ventured to suggest a magnificent ancient development of civilization in the Euphrates and Nile countries, and the Manetho dynasties were scoffed at. Now we know that the story of man goes back far beyond these and that the remains uncovered show man like ourselves and not some lower being gradually struggling upwards. Even the men of the old Stone Age had good taste, fine powers of artistic expression and domestic tendencies. They tried to make their homes beautiful and were much more interested in art and the desire to enjoy the beauties of life than in its mere utilities. They were also the inventors of fire and lamps, brushes and painting in oils. This evidently shows that they had the power to develop a utilitarian civilization, had that been their impelling desire. Such are the conclusions which Dr. Evans has brought out in his recent address.

## The War and Labor Conditions

A. HILLIARD ATTERIDGE

**W**ITH so much of the existing industrial resources of the country given over to munitions and war supplies of all kinds, the Government has become directly or indirectly the chief employer of labor. Besides its control of munition works, in the widest sense of the term, it has temporary control of other forms of industry. For instance, all the railways and all the flour mills are working under Government direction or supervision. Thus for the time being, there is an approach to the situation imagined by the Socialists as ideal.

War conditions mean a considerable abridgment of personal liberty, and this has taken place to a very serious extent among the workers. The old freedom of contract as to employment and wages is largely suspended. Under the Munitions act, the Government has the right to declare any manufacturing district where war-work is being done directly for the State, or indirectly through contractors, a "Munitions Area." Once a district has been proclaimed, there is a radical alteration in conditions of employment. A man cannot leave his work and transfer his services to another employer,

without the permission of the local "Munitions Tribunal." At the same time, it is an offence against the act for an employer to try to induce a workman to come into his service and leave another employer for this purpose. Once a man is on a job, he must stick to it, unless he can persuade the Tribunal to give him permission to change. The mere fact that he will get better wages in another factory is not accepted as a valid reason. Further, absence from employment, or neglect of work, is an offence punishable by fine or imprisonment. Any agitation for improved wages and conditions can be dealt with either by the infliction of penalties, or more simply by ordering those who are responsible for the trouble to remove to another district and accept work there. These powers have been exercised more than once. The right of deporting a man does not arise directly, under the Munitions act, but is part of the very wide powers given to the authorities under the earlier National Defense act, which was passed by Parliament just after the declaration of war.

The compulsory powers of the Government in the regu-



lation of labor have been considerably increased, not directly but indirectly, through the enactment of conscription. When the act was proposed, many of the Labor members opposed it on the ground that, though primarily a military conscription act, it might be used to bring industrial pressure to bear on the workers. They had in mind, amongst other things, the action of the French Government during the railway strike of 1913. Under French military law, most of the railway men on strike were liable to service, either in the active army or the territorial force. The Government broke the strike by calling them all to the colors, and then ordering them to work the railways under military control. Whilst our own Military Service act was passing through Parliament, the Government gave a pledge that no such use would ever be made of it.

But indirectly the compulsory powers possessed by the military authorities affect labor conditions. Large numbers of men of military age, that is, between eighteen and forty-one, had been exempted from military service, because they were still workers engaged in some form of munition or war-work, which for the moment was more important than mere service in the ranks of the army. Indeed some thousands of skilled workers were sent back from the front, released from military service and sent to the workshops. Now, all these men are only exempt from the Military Service act, so long as they are employed on munition work, or other necessary work recognized by the tribunals. If they give up their job, or if they are dismissed, and do not find similar work within two months, they at once become liable to military service and are sent to the depots. It is obvious that this gives an employer or a foreman a new power of controlling his workmen. A man can be dismissed and dismissed with such a record that he will not easily find other work. If this were done, the discharged employee would be forced into the army. I do not say that this has been done to any great extent, but it is alleged that unscrupulous employers have used this indirect power as a threat and a means of disciplinary coercion. There have also been cases where, without dismissing workers from the army in order to send them into the workshops, they have been sent there as soldiers to work under military direction, drawing only their military pay. A case of this in the steel works in South Wales, where about a hundred soldiers are so employed, has caused a good deal of agitation, the trade union leaders alleging that it is a breach of the pledge that all workers should receive the full rate of trade union wages, plus the recognized additional war bonus.

It will be seen that, although, taking it as a whole, the new legislation has been prudently and moderately administered, in principle it means curtailment in various directions of the workers' freedom. It is a temporary state of things, of course, accepted in a patriotic spirit, as one of the necessary conditions of war-time. But it is very interesting as a practical commentary on the

Socialist theory of the State as the one employer and controller of labor. It is a proof for all time that Socialism and liberty, as we ordinarily understand it, are incompatible. But on the other hand, the greatest industrial experiment has enforced lessons of another kind. At the outset the attempt was made to increase output by working long hours and keeping the factories going on Sundays and week-days alike. It was found that, under this system, there was much illness among the workers, especially among the women, that there were many permanent breakdowns of health, that accidents became more frequent and that the output actually fell off under the strain of long fatigue and the quality of the work deteriorated. The Government appointed a commission with an eminent doctor as its chairman "To consider and advise on questions of industrial fatigue, hours of labor and other matters affecting the personal health and physical efficiency of workers in munition factories and workshops." It was not a question of philanthropic reform, it was a question of how to get the best results from the labor of the 2,000,000 men and women already employed on munition work.

The reports of the Committee, issued in a series of memoranda on various topics, are a most important contribution to social science. They lay it down emphatically that Sunday work is a mistake. It must be confined, they say, to exceptional emergencies, necessary repairs of machinery, keeping furnaces alight, and the like, and the men thus employed must have another day of rest in the week. They condemn overtime, even where the worker is anxious for it, for the sake of the extra pay. They assert that, exclusive of meal-times, the average weekly hours of work should not exceed from sixty-five to sixty-seven, and the higher figure should only be allowed for short periods to meet emergencies. Sixty-five hours in six days means an average of something over ten hours a day. Before the war, in some of the most efficient factories the eight-hour system had been introduced, with the result that the output, instead of falling off, actually increased.

The most important proposal of the Commission, to which practical effect is now being given, is that: "In every factory and workshop a man or woman should be appointed to act, not as a mere overseer in the ordinary sense, but as an official Welfare Supervisor." The duties of this new official are: "To advise and help the workers in the matter of lodging, food, and health generally." The supervisor is to keep a register of available houses and lodgings, to find out how the workers come to the factory, advise them how to diminish time and fatigue in traveling, and if necessary, have the working hours altered, so as to fit in better with local means of transit. Further, they are to advise as to food, and if necessary, see that canteens and dining-rooms are organized in or near the factories where good meals can be had at moderate prices. In addition to all this, they are to pay special attention to the health of the women

and the younger workers, taking care that employees do not stay at work, when they require rest or medical assistance.

In many of the factories, in the spirit of these suggestions, trained nurses are attached to the women's department, rest-rooms are provided for the workers, and an emergency ward with proper surgical assistance is ready to deal immediately with any accident.

All these arrangements have been made with purely utilitarian views. But they represent most useful reforms. The war-time experiment will convince every employer by practical demonstration that a certain amount of expenditure on the welfare of the workers gives an immediate and direct result in an improved output from the factory. There is no doubt that the welfare supervision system, thus inaugurated during the war, will become a permanent feature of English industry, and this is a solid gain. It had been proposed before the war, and in a few cases, actually adopted, but it was generally regarded rather as a Utopian scheme. The stress of war has led to the experiment being made, and the improved state of things has come to stay.

## Cords of Adam

B. M. KELLY

IT is close upon 400 years since Martin Luther proclaimed himself under the imperative necessity of "cursing the Pope and his kingdom," and one of the reasons which he gave for the performance of this duty was the restoration of the Christian Faith to what has been called its "seat in the heart." He had, he asserted, brought folk to esteem once more the earthly calling. "Before my time," said he with characteristic modesty, "nobody knew . . . what the secular power, what matrimony, parents, children, master, servant, wife or maid really signified." There is an amazing section of mankind which rejects miracles as unreasonable, but which has never, even down to our own day, experienced any difficulty in accepting this view of the Pope and his kingdom.

Catholicism, as they see it, is a monstrous system, whereby man's nature is thwarted, his affections stifled, his will harnessed, his intellect darkened. They wax indignant over what they call its "terrific asceticism." "She was no mother, but a saint," is the glib comment of Henry Osborne Taylor, self-constituted interpreter of the "Medieval Mind." He is speaking of St. Elizabeth of Hungary, and the inference is that sanctity, which is Catholicism carried to its logical conclusion, crowds out maternal tenderness.

A few years ago Mr. Carlos Lumsden, writing on the conditions prevailing anterior to the Reformation, said: "The too human beauty of his [Raphael's] Madonnas shows that the eye of the painter was leaving the heaven

which the old Faith had bidden him look on, and was scanning humanity closer." And again, the Lutheran task of humanizing mankind having been fairly launched: "In Rembrandt . . . the painter's eye has left the things that are not, to look at the things that are."

It would not be a difficult task, even for one not versed in theology, to pile up citations from theological writers in flat and categorical denials of Luther's assertion, but his appeal was *ad hominem*, and there is no need to lift the discussion from that plane. Admitting, therefore, that the Protestant system has given the old Adam the upper hand, it is, to say the least, a curious freak of evolution that the result should be a host of dismal creeds, in which there is no room for human tenderness, no warmth, no light, no inspiration. Perhaps if a forewarned humanity had the choice to make over again no part of it would declare for the Scotch Sabbath, the Puritan "Blue Laws," or that ultimate production of nature unbridled by grace, the superman. As for the positivist deification of humanity, Mr. W. H. Mallock has long since made it abundantly evident what little space it affords for the play of human feeling.

So much for Luther's achievement. But was there, after all, any occasion for him to make the attempt? Is it true that the earthly calling stood in need of his smashing blows to rescue it from the stultifying grip of Catholicism? Has heaven so little to do with earth that the eye which contemplates the one must disregard the other?

It is, perhaps, unfortunate that the neo-paganism of the Renaissance should have been called humanism, as though thereby affirming an antagonism between sacred and human interests. "I am Divine," says the Catholic Church, "and nothing human is foreign to me." They who find the "too human beauty" of Raphael's Madonnas an indication of the dwindling influence of Catholicism are unmindful of the countless intimate details of the early life of Christ with which the pre-Raphaelites, in the historical sense of that word, crowded their canvases. Surely nothing could be more appealing than Roger Van der Weyde's "St. Luke Painting the Virgin and Child," in which the Divine Infant is obviously posing for his portrait, while Rembrandt's realism is counterbalanced by that of Ribera, a realism in which it is manifest that He whose feet take hold so firmly on this earth of ours is the same before whose face the heavens and the earth flee away.

It may be readily conceded that Catholicism is a system, such a system as a lover elaborates for the captivity of his beloved, and a fulfilment of the promise made long ago to Osee: "I will draw them with the cords of Adam, with the bands of love." In the life of a Catholic there is no crisis so poignantly acute, no routine so deadly in its monotony, no moment of exaltation so supreme, nor of depression so abysmal, that the Church is not at his side, "intervening between the soul and Christ," say they who do not understand that to the



Catholic the Church is Christ's agent. A book might be filled with the details of this system, of the way in which man is lured heavenward with the snares of the Sacraments and heaven comes down to earth through the lifted gateways of the priest's hands in the Mass, but for the purpose of this paper it is enough to glance at one aspect of what is known as popular devotions, a phrase which disposes at the outset of the point at issue.

Chief among these is that devotion based on the doctrine of the Communion of Saints, devotion to the Saints themselves. When one considers the prodigality with which sanctity is, as it were, poured out in the Church, when one remembers the Apocalyptic hosts, the thousands slain in persecutions, when one learns that in the island of Bardsey, which is not large, it is true, it is impossible to take a step without treading on the grave of a saint, it seems easy to get out of touch with the Saints as individuals. Yet each of them was a vivid human personality, a fact which Catholics seem to have no difficulty in realizing. Somehow their attitude towards the Saints is lacking in that aloofness which we should expect to see manifested towards monsters of asceticism. This may be due to their ready discernment of the Saints' attractively human qualities, for surely it was not for nothing that the Church's Founder chose as His cornerstone one of the most typical of the children of Adam, ardent, generous, headlong Simon Peter. If we may accept the description in an apocryphal work, which Renan accepted, that Apostle whose conversation was in heaven and who knew no man according to the flesh, bore in his outward appearance no marks of these heavenly familiarities, for he was "undersized, bald and bow-legged." We know that St. Thomas à Becket had an impediment in his speech, though we are safe in assuming that there was no stammering when he turned to meet the assassins' blades with the words: "Here I am, no traitor, but archbishop and priest of God." And that Saint who is said to have wrestled with demons above Lough Derg, Patrick of the Prayers, is recorded as having included in his household "Aithcen his true cook," and "Mescan, his friend and his brewer." Even he about whom blazes the splendor of the seven lamps is known as "John of the Breast" in the Gaelic tongue, a language which seems to have been expressly constructed to meet admirably two human needs, love-making and prayer.

Uncertainty as to the exact translation of a Greek word may have led in higher critical circles to a discussion as to whether the foster-father of Our Lord was really a carpenter, but no such uncertainty troubled the prayer of the good woman who appealed to him in her hour of need as follows: "Sure, it's yourself will help us now, that knows well what it was to go with your kit of tools on your back looking for work." That some of this Saint's clients are not above giving him a hint as to the way the wind blows is evident from some verses of W. M. Letts:

"I'd have St. Joseph choose me a comrade rich and kind—  
And if it's Terry Sullivan—maybe I mightn't mind."

There is one crisis of human life in which the Church proclaims simultaneously and with peculiar emphasis both her humanity and her Divinity. It is the hour of death. Then, unwilling that her child should go alone into the dark valley, she stands at his side and with her hands she strengthens his trembling human hands to take hold of the fringes of eternity, and he departs with the sound in his ears of her unfaltering voice, uttering words which only she would dare to utter. She is summoning his escort, and they are not strangers, not beings of another race, but his brethren and his familiar friends, "the senate of the Apostles, the triumphant army of the martyrs, the band of glowing confessors, the choir of virgins singing jubilees." And even then it is not the end, for Catholics are not as those that have no hope, and among them devotion to the Saints is matched by remembrance of the dead, "the poor souls," as they are affectionately called. With their prayers they can accompany their beloved into the prison-house, they can lighten their chains and even cause the doors to swing sooner on their hinges.

In the days when the whole of Christendom was Catholic this belief was charmingly expressed in many pious customs, none of them more beautiful than the appealing inscriptions on gravestones. Dr. Rock, in his chapter on this subject, grows indignantly eloquent as he contrasts their reiterated requests for prayers with the coldness and even paganism of modern epitaphs. Venetian children of the present time are taught to say before they go to bed:

*Bona sera ai vivi,  
E riposo ai poveri morti.*

"Good-night to the living, and rest to the poor dead." But it is to be feared that modern solicitude for a good night's rest would prove too strong for the custom which prevailed in medieval Paris, when the crier called out as he announced the hours:

*Réveillez-vous, gens qui dormez,  
Priez Dieu pour les trépassés.*

And in Catholic countries the passing-bell was rung to give notice that one of life's wayfarers was entering on his agony and needed the prayers of priests and people in the last and decisive encounter with the powers of sin and darkness. When death had claimed its own the bell was tolled again, that all might piously breathe a prayer for the departed soul. Father Thurston's consoling book, "The Memory of Our Dead," gives further evidence of the love and tenderness with which the Church has ever kept before her the memory and the name of her departed children. The perusal of that work would be especially timely at this season of the year. Written with all the care and erudition of a painstaking scholar, it will interest and enlighten the reader.

## Shavian Christianity

DANIEL A. LORD, S. J.

THE first appearance of "Androcles and the Lion" was greeted with a chorus of mingled praise and blame unique even in the history of Mr. George Bernard Shaw's remarkable productions. Some called it a noteworthy religious drama, deeply sympathetic toward Christianity and genuinely appreciative of the glory of martyrdom. Evidently they were lacking in Mr. Shaw's own sense of humor. Many were frankly horrified at what they considered a slap at the dearest sons and daughters of the Church; and a few of us vented honest rage in ink. Probably Mr. Shaw sat back and smiled while the stupid world worked enough meanings and purposes out of his play to supply matter for a hundred odd debates, reams of controversial prose, and some very silly idolatry of G. B. S.

But Mr. Shaw has with customary thoughtfulness read us a very comprehensive and satisfactory answer to his own riddle in a preface of considerably more than twice the length of the play. We of the opposition are sincerely grateful. One may think Mr. Shaw right or wrong in his views of Christ and Christianity therein expressed; the only way one can escape his clear and emphatic statements is to exercise the agnostic's privilege of denying the authenticity of the preface.

Internal evidence, it must be admitted, would be with the agnostic there. The preface is singularly lacking in the wit which has been hitherto Mr. Shaw's chief charm. And for a man of his professed originality it is strongly reminiscent of arguments used time out of mind by critics of Christianity. For once Mr. Shaw has given us very old matter spiced with very little wit. Accepting the blending of warmed-over arguments as broth of Mr. Shaw's making, we find that his views of Christ and Christianity and the Apostolic College cease to be matter for speculation.

Mr. Shaw approached his discussion with a candor and insinuating profession of open-mindedness that suggest what must have been the look on the face of the tiger after his famous expedition with the lady of Niger. Why not give Christianity a trial? Late though it be, there may still be something to gather from the teaching of Jesus of Nazareth. For clearly the world which has constantly chosen Barabbas has gone very far astray. Why not, indeed? The candor is so unexpected, the suggestion so absolutely out of character, that one wonders if it may not be time to cast an eye about for a fatted calf and to call for a ring and sandals.

Mr. Shaw proceeds. The Gospels which present us with the record of a very remarkable and interesting man are certainly as good historic evidence as any documents

of the same age. Suppose we study them to find the historic Christ. However—and here he holds up a warning finger—we are going to investigate the Gospels in a spirit from which prejudice and predispositions have been rigorously barred. Prejudice and predispositions, since they destroy all judicial balance of judgment, must give place to the calm, common-sense view characteristic of a genuine historian. This unquestionably is a noble statement of historical fairness. The pity is that it is no sooner spoken than it is forgotten.

For Mr. Shaw's historical fairness has one tremendous flaw. By prejudice and predisposition he means any belief in a God or the supernatural. He does not count it prejudice and predisposition to deny the existence of God and hence all possibility of any power beyond the purely physical. He begins this impartial investigation by forgetting that unbelief is very decidedly more dogmatic than faith. The theologian approaches his study of the Gospels only after he has proved from pure reason the existence of God and of immortal souls. Mr. Shaw begins with a simply unprovable denial of a personal God and all spiritual realities.

In his preface, it is true, he often speaks of God and of gods; but those who know anything about his philosophy are aware that the god of his making is no more the scientifically necessary God of the Christians than is the Hottentot's glorified fetish or the Egyptian's deified crocodile. We have elsewhere his plain statement that the only god he recognizes is a cosmic force identical with the world and with ourselves, which by a long process of evolution is straining up toward perfect consciousness.

When Mr. Shaw asks us to lay aside prejudices and predispositions, he keeps all the while a tender eye on his own pet prejudice and predispositions, though no more radical ones could hamper a man's study of the Gospels. He goes further, and to prove his claim to being a writer of admirable fiction and a possessor of the strongest predispositions, sketches the rise of religious belief. This, he says, is a necessary bit of technical knowledge for the student of the Gospels.

He tells us how men saw in the sunrise and sunset, in the tempest, the flood, and in their own consciences, effects which they did not produce. They began forthwith to adore first the tremendous natural forces about them, and then the mysterious personages whom imagination suggested might be their authors. Thus they gained their first concept of gods. To propitiate these powers, presents were invented and called sacrifices. Then they thought out a cheaper form of gift, the flattery of prayer. Men's misconceived sense of justice which caused them



to kill the murderer in expiation of his crime, led them to suspect that their own crimes must be wiped out with suffering and death. First they thought of themselves as destined to the punishment of their gods; but later they conceived the brilliant idea of one person who should be forced to take the place of all criminals and with his sufferings and death expiate all crimes. Behold, we have the simple origin of the redeemer idea!

The theories advanced in this elaborate and highly imaginative sketch of religious beliefs are trite and often refuted. At best, even the unbelieving scientist holds them as possible theories; Mr. Shaw sets them down as sober fact and proved history. Worse; they are necessary prelusive knowledge to a study of the Gospels. As a matter of fact, Mr. Shaw is merely reciting his credo, a credo of unbelief, it is true, but implicitly accepted for all that. He founds his credo on the lightly spoken word of a few very fallible scientists; but he makes it with a calm acceptance which would startle a theologian accustomed to reasoning out and proving his faith. And please note that Mr. Shaw asks his readers to repeat after him this pious credo before they enter on his treatise. The Catholic student ends his studies with a credo; the student of Mr. Shaw's theology begins with a profession of faith.

Mr. Shaw is reported once to have stated that he possessed perfectly normal eyes and a perfectly normal brain. One may have a perfectly normal brain and yet make mistakes which proceed from a lack of proper knowledge. We are not surprised then to find that he makes the wearisome mistake of supposing that the Immaculate Conception and the Virgin Birth are identical. When he tells us that the Gospel of St. Matthew was written in Greek, we do not expect him to be aware that the earliest authorities, Papias, disciple of St. John, and St. Irenaeus, quoted in the Douay Version, say it was written in the colloquial Hebrew. One may be a critic of Christianity and yet show ignorance on cardinal points. Yet one who sets himself up as an impartial historical student shocks us by displaying ignorance of the principles of critical history and almost of common sense. His method of historical study will not encourage us in the belief in his perfectly normal brain.

Students of the Gospels have always been divided into two classes: those who have reconciled the Gospels in strict historic fashion, and those who have tried to find in them, every possible discrepancy. Mr. Shaw goes yet farther and finds inconsistencies and mistakes which a little common judgment would show him are perfectly plain and consistent statements of facts. Thus the omission of a fact by one of the Evangelists is always construed as a denial. St. Matthew does not mention that Christ healed the ear of the servant of the high priest; *therefore* Matthew denies the fact. Three of the Evangelists make no mention of the slaughter of the Innocents; *therefore* they reject the story. One of the Evangelists, by the way, begins his narrative from the public life, but his omission of the slaughter is none the less put

down for a denial. The argument in another case could be put thus: Some biographer of Mr. Shaw omits all mention of Mr. Shaw's justly famous red beard; *therefore*, he denies that Mr. Shaw ever had a beard. As an instance of historical logic, this is not strongly suggestive of a perfectly normal brain.

The same logical obliquity appears again and again. Mr. Shaw tells us that St. Matthew describes the visit of the Angel being made to St. Joseph, while St. Luke gives it as made to Our Lady. It doesn't seem to occur to him that the Angel might have visited both Mary and Joseph. He tells us that in the hands of St. John, the story of the Syrophenician woman becomes transformed into the story of the woman of Samaria. Of course, it was impossible for both the events to have occurred. St. Luke, he reminds us, placed the miraculous catch of fishes at the beginning of Our Saviour's public career, whereas, St. John ascribes it to a time after the Resurrection. Obviously, to Mr. Shaw's mind, Christ was incapable of working a miracle of this type in two places and times.

Having recited piously his credo, taken to his heart Mr. Shaw's predispositions, and accepting this truly original method of historical study, the reader is now ready to proceed to the study of the genuine Christ and genuine Christianity. For "genuine" he may at will substitute the adjective "Shavian." Mr. Shaw would consider them synonyms.

## Obscuring the Issue

J. D. TIBBITS

IN its issue of September 27, under the title, "Which is Catholic," the *Outlook* continues the controversy which I recently discussed in these pages. A well-written and courteous letter is contributed by the scholarly Rector of Trinity in which he sets forth, in the clearest possible terms, the orthodox High Church position. Of the viewpoint, peculiar to this school, it is necessary to say but little. A whole library has arisen, both in its attack and in its defense, and that, quite out of proportion to the school's influence or numbers; for the truth is, that in America at least, High Church Anglicanism has never been taken very seriously, even by the great majority of those who compose the Protestant Episcopal Church. It is well, however, to call attention to one fact which is strikingly demonstrated in a single passage of Dr. Manning's letter. Speaking of the Anglican theory of continuity, he says:

The Continental Reformers separated themselves from the historic church and claimed the power to establish new churches for themselves. The English Reformers acted upon the opposite principle. Their appeal was to the faith and practice of the Whole Undivided Catholic Church of the first centuries.

Now the nub of the matter is simply this: The English reformers may have thought, and probably did think.

that they were appealing to the undivided Church of the first three centuries, just as the editor of the *Outlook* doubtless thinks that he is reaching back behind that Church and appealing to the even more primitive source of Christ Himself. But widely as they differ in their respective conceptions of Christianity, the fact remains that in method they are absolutely at one; for the appeal of each, when analyzed, turns out to be simply an appeal to his own impressions. And though one may believe in Orders, in other Sacraments and in the Visible Church, and the other deny them all, yet is the ultimate motive, whether of belief or disbelief, the same. Both are equally impressionists and both equally obscure the issue.

And this obscuration becomes all the more apparent in the following passage, in which the *Outlook*, replying to Dr. Manning and others, restates its own position.

We do not think there is any authority, either in Scripture or in history, for the affirmation that Jesus founded a visible church, either Papal, Episcopal, Presbyterian, or Congregational. We think he left his followers to form their own organizations, and adapt them to the varying needs of varying times. We agree with Archbishop Whately in our understanding of history: "There is not a minister in Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." And we agree with Alford, the Dean of Canterbury, whose "Commentary on the New Testament" we regard as the ablest in the English if not the ablest in any language, and who says of apostolical succession that it is a "fiction of which I find in the New Testament no trace."

Now I have not the slightest intention of entering into any discussion with the *Outlook* as to what it finds, or fails to find, in the New Testament. But it is a very demonstrable fact that men of the most divergent type have found there doctrines as divergent as they are themselves. They have made of Christ everything, from a Christian Scientist to a Socialist. And did I wish to illustrate for how little the obviousness of a text counts, I would instance the words, "This is My body," which are, perhaps, of all the words of Christ, the most lucid and direct. I do not know how the editor of the *Outlook* construes them, but if he construes them as does Dr. Abbott, he reads into them a meaning that is certainly not there, and reads out of them a meaning that certainly is there. I merely mention this to show how futile it is to pretend to clinch an argument by an appeal to Scripture, when that appeal is really to oneself; and the futility of it all is even more apparent in the *Outlook's* rejection of the doctrine of Apostolical Succession, because of the fact that Dean Alford considered it a "fiction." I have no wish to detract from the universally recognized scholarship of Dean Alford, but there is every reason to suppose that his prepossession of pronounced Evangelicalism had quite as much to do with the forming of his judgments as the prepossessions of the New Theology have had to do with forming those of the editor of the *Outlook*. Just what light the New Testament casts upon Apostolical Succession is utterly without the compass of this discussion. But a very casual consideration of the

form and purpose of the Sacred Writings ought to make it very evident that to demand of the Apostles and Evangelists any very explicit treatise upon it would be just about as reasonable as to demand of a writer on wireless telegraphy that he preface his writings with a proof of the reality of the material universe.

Between the *Outlook* then and Dr. Manning there is little to choose. Both are in essence the same; and both equally irrational. To the growing indifference of our day all they can offer are impressions which can never be verified, and speculations which can never be proved. Each has obscured the issue by appealing to an authority which he believes external to himself, yet each, in his failure, has borne unwitting testimony to the necessity for such authority in order to formulate a rational faith.

The one advantage which the scheme of the editor of the *Outlook* has over that of Dr. Manning is brevity; though brevity, however much it may be to the soul of wit, is not necessarily the test of truth. In the interest, however, of both brevity and truth, I am going to venture to suggest to these gentlemen that they confine their controversy to the one question that is really essential to it. That question is how to reconcile two propositions: the one a Divine religion; the other a fallible revelation. Their answers may clarify the situation.

## COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words.*

### Some Aspects of Mormonism

*To the Editor of AMERICA:*

In a recent tirade against Catholicism and Protestantism, Hyrum M. Smith, the son of the President of the Mormon Church, makes such a violent attack on Christianity, that I am prompted to give to your readers some information on the subject of Mormonism, its ideals, personnel and methods. The resources of the Mormon church are rated between \$500,000,000 and \$900,000,000, although no one except those in the inner circle possesses accurate information about the exact amount of the capital; and the secret is well guarded, for it is *lèse majesté*, punishable by excommunication, for any member to make disclosures or to make inquiries of the officials as to what is done with the \$300,000,000 or \$400,000,000 which these high-grade grafters take in annually as tithes from their dupes. The Apostles, etc., of Mormonism are interested in their sect to the following extent: commercialism, 75 per cent; finance, 10 per cent; politics, 10 per cent; spirituality, 5 per cent. Joseph Smith, the President, owns and controls, together with his inner circle, the principal business concerns in Utah; of the banks and trust companies in Salt Lake City they own ten out of thirteen.

Their members are recruited from the lowest and most ignorant of the North of Ireland people, from the lower English stock, and to a slight extent from Norwegians, Swedes and Danes. Nearly all their converts have been lured to Utah by glowing but false accounts of "a land of promise." Utah is richer in natural resources than any other Western State, and if it were not for Mormon arrogance and dominance, Salt Lake City would be one of the most wonderful and beautiful cities in the United States, and would have a population of 500,000 instead of merely 100,000. The Czar of Russia has no greater control over his people than the Mormon leaders have over the rank and file of their communion. The latter are practically



slaves to their hierarchy. They prate about Christianity, but there is absolutely no spirituality among them. Their religion is physical and consists of physical comforts. This fact enables them to perpetrate and perpetuate the greatest fraud in the world. What they think of Christ may be gathered from the fact that they gave a public dance in their largest college on Good Friday, which called forth a vigorous protest from Bishop Glass of Salt Lake City. And yet their organization is very perfect, and by means of humbug of all sorts they reach their deluded followers and make them like Mormonism, and this in spite of the fact that the leaders control business, finance, politics and commerce. As a consequence it is rare to find a Mormon man or woman of education or financial prominence. The only exceptions are those who were educated outside of Utah or have got a hold on the flesh-pots of Zion or have intermarried with the officials.

Their arrogance towards the "Gentiles," a name which includes all non-Mormons here, is something appalling at times. They are taught that some day God will give them the power to sweep their enemies, the Gentiles, back of the Rockies and into the ocean. Then the "land of promise" will belong to Mormons alone. The Gentiles have a hard struggle in business, for it is part of the Mormon religion not to trade with Gentiles, if it can possibly be avoided. It is an accurate description to say that Mormonism was conceived in "fakery," and continued by humbug and fraud, and that it is a living lie. The wonder is that it can exist in this enlightened century.

Salt Lake City.

J. C.

#### Dr. O'Malley's Meaning

To the Editor of AMERICA:

I respectfully suggest to Mr. Thomas F. Marshall of Oakland, Cal., that he read again the article from the pen of Dr. Austin O'Malley, which appeared in AMERICA for August 26. This second necessary reading should show him that he has missed the obvious purpose of my criticism, which appeared in AMERICA for September 16.

The measure of my surprise at what Dr. O'Malley had offered to your readers in the article in question was such that I could not resist the inclination to point out the historical refutation of his startling theory, and I quoted from the article the most striking passage. I made no direct analysis of Dr. O'Malley's novel deduction, but contented myself with leaving to my readers the privilege of drawing their own conclusions from my presentation of facts.

My critic accused me of either misrepresentation or misinterpretation. The facts in the case are against his charge, and in my favor, as he will readily see, provided he reads again, with the care I exercised, the article under discussion. I could not presume to interpret the purpose of Dr. O'Malley. I did not misinterpret it. I commented on the meaning of the Doctor's article, and for obvious reasons I did not need to attempt an interpretation of it.

Dorchester, Mass.

J. D. RUSSELL.

#### "Benefit of Clergy"

To the Editor of AMERICA:

It seems that Father Blakely, whose admirable articles I always read with great interest, has made a little slip in his use of the phrase "benefit of clergy" in his contribution to your issue of October 7. As he uses it the phrase is meaningless. Does he not know that "benefit of clergy" was the right accorded to ecclesiastics in the Middle Ages of being tried in the ecclesiastical courts when accused of felony? Such courts could not inflict the death penalty, the then usual punishment of felonies. Also at one time, in England at least, anybody who could read, after having been convicted of a felony, might

claim the benefit of clergy and then he would be punished by being merely branded on the brawn of his thumb. Hence it became the practice of Parliament to declare certain crimes "felonies without benefit of clergy." I think it quite probable that Father Blakely knows all this as well as I do.

Canaan, Conn.

DAVID C. WHITTLESEY.

#### What Is an Episcopalian?

To the Editor of AMERICA:

The question, "What is an Episcopalian?" has frequently recurred in this journal, so the solution of the implied difficulty must be troubling several devout converts. The answer is simple. An Episcopalian at present is (1) an adult who ought to know better; and (2) he is a handy reagent for testing religious doctrine. Pour into him any religious material you find in the magazines, and he will remain sweetly pink unless the stuff is Catholic; then he turns green with explosive ebullition of gas. An Episcopalian, therefore, is an English-speaking adult badly educated in religion who believes anything provided it isn't so.

Philadelphia.

AUSTIN O'MALLEY, M.D.

#### Archbishop Hughes on Prison Discipline

To the Editor of AMERICA:

In 1839 there was, as now, a notable agitation over prison discipline. Henry Carey of Philadelphia was in favor of "reform" in that direction, and wrote a pamphlet, "A Vindication of the Separate System of Prison Discipline." A copy of this fell into the hands of Archbishop Hughes of New York and was found among the contents of his library after his death. On the fly-leaf the great prelate had, written the following opinion of its contents:

I have read this pamphlet through, and whatever theory may be adopted it seems to me that the well-known principles of human nature will be its soundest basis. Facts here quoted are far from sufficient to prove the great superiority of modern improvement in prison discipline. It seems to me that the fear of punishment is the strongest restraint on the depraved; and this barrier will be entirely broken down if prisons are changed from places of punishment to houses of correction, where the wolf and the tiger, after having preyed on humanity, are to be wheedled out of their ferocity and soothed into kindness by the influence of an ill-timed sickly affectation of humanity. The difference of punishment between murder and robbery has saved many a life when otherwise the life and purse would be taken together.

Of course such medieval views as these would not receive any countenance from the late "Tom Brown" or his "Welfare League."

Brooklyn.

T. F. M.

#### Down-stream New Orleans

To the Editor of AMERICA:

Being unfinancial, I cannot forecast or even conjecture what will be the market success of Miss King's right Catholic and excellent work, "The Pleasant Ways of St. Médard," but I certainly know, or have lost my poor wits and know not where they have strayed, that Miss King has realized a pronounced literary success by making the neglected and weedy old neighborhood of the Ursulines' down-stream site at New Orleans her background of life and manners. If a New Orleans laic, and, not to my knowledge, of Catholic profession, can mine literary gold of the sort from an abandoned waste corner, faith should be able to redeem the Ursulines' fallow land back to its potential richness. Tyrannous fashion alone moves New Orleans overwhelmingly up-stream; down-stream New Orleans would be quite as desirable intrinsically for homes and industry, did custom permit. Who will turn the current?

Savannah.

WILLIAM PRICE.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### Are Two Ceremonies Allowed?

NEW YORK newspapers stated a week ago that a marriage had taken place which had the unique distinction of being celebrated with two ceremonies, the Catholic and the Protestant. Minor variations appeared in the accounts, for there was a good deal of confusion as to which ceremony had the priority, but there was unanimity about the fact of a double celebration. Circumstantial details were not wanting as to the Protestant service; but no one seemed to know when, or where, or by whom the Catholic ritual was employed. The story would not be worth noting, were it not that one of the persons concerned is an international figure in the world of sports, and as a consequence the account of the efforts of this much-married man to enter wedlock has been industriously making its way north, south and west, and will soon be quoted as another instance of the inconsistency of Catholicism. The whole thing, of course, is a reporter's mistake. Non-Catholics would be inclined to question it, and to well-instructed Catholics it is intrinsically incredible.

No Catholic can be married by a Protestant minister. The word *can*, as opposed to *may*, is to be noted, for there is question here not merely of liceity but of validity. A Catholic who gets or permits a Protestant minister to officiate at his marriage, goes through a ceremony, it is true, but a ceremony that has no power whatever to establish the matrimonial bond. Hence he is no more married than if he had dispensed with the ceremony altogether. This was not the case before Easter, 1908. Prior to that date such a marriage would have been grievously sinful, it would have involved excommunication, but it would have been a real marriage. Since Easter, 1908, it is not only sinful and carries with it excommunication, but it is in addition null and void. Therefore, if one of the persons in the marriage referred to had been a Catholic, it would have been quite erroneous to speak

of a Protestant marriage. The Protestant ceremony, whether it preceded or followed the Catholic ceremony, would have been an empty form and nothing more.

Besides, unless there were fraudulent concealment and deceit on the part of the Catholic, which the publicity given to the marriage in question rendered impossible, the Catholic ceremony simply could not have taken place. Had the Protestant ceremony preceded, it would have brought down on the head of the Catholic the excommunication of the Church, which fact would have barred him from the licit reception of the Sacrament, so that no priest would have married him until he had been absolved from his censure. Public cooperation in the Protestant rite of matrimony would have made the Catholic suspect of heresy, and would have called for public reparation. Of this there is not a sign in the case. On the other hand, no priest would have married a Catholic, when he knew that a subsequent Protestant marriage was contemplated, a marriage that savored of heresy and involved excommunication. The whole matter therefore may be regarded as a blunder or forgery, and, as such, may safely be consigned to the limbo of misrepresentations.

### "Romanists" and Politics

ELECTION day is not far off and, as usual, "Romanists" are keen to lay their begrimed hands on "the sacred altar of government." It was always thus: knavery is the badge of the tribe. This year, however, Papal astuteness has taken a new and remarkable turn. It has laid snares for simple, unsuspecting Protestantism and turned it into a political machine. That is the reason why so many Protestant churches are ringing with the praises of this or that candidate. Ministers, decadent editors, professional politicians are all having their turn in the pulpit. Those Romanists! And to make matters worse the Papists have pounced upon the press and converted it to their nefarious use. Their success in this can be estimated by these two letters sent out from the office of a paper of which a minister of the Gospel is editor, a man who boasts his sturdy Protestantism:

*Confidential*

Dear Friend and Co-worker:

We are endeavoring to tabulate and run to corner all Romanists running for office on state and congressional tickets.

We have not as yet satisfactory returns from your district. If the district is to be properly tabulated in our special issue for Oct. 14 the information must be had at once.

Knowing you to be a worker for the best interests of American institutions and ideals we are asking you to report on candidates in your district for congress, and to report if possible on candidates for U. S. senator, for governor and state superintendent of public instruction. Do not overlook such of the candidates for state representatives as you are familiar with. To what lodges and other organizations do such candidates belong?

We must have a full report on New York. We are assigning you district No. 18. Please make special effort to see who the



candidates are in this district and give us all valuable information on them.

Thanking you for your past good work and, requesting an early reply.

*Confidential*

Dear Friend & Co-Worker:

We have written your state twice for information on your congressional districts, and as yet have received no report.

It is absolutely necessary that by the morning of Oct. 9th, not later than the morning of the 10th, we have reports on all congressional nominees, on the democratic and republican tickets especially, in your state. Please see that your district is not overlooked, by ATTENDING TO IT PERSONALLY NOW. This information will go to press on Friday after it is received, so you see we can have no delay. If you are interested in the cause and the defeat of papal politicians, please let us know at once who your candidates are and what you know about them. We don't want any of the pope's servants elected to congress or the United States Senate this fall.

Those Romanists! Their trickery is beyond comprehension.

#### "Touch Not Mine Anointed!"

REVERENCE is no characteristic of modern life. Gladstone, it is said, thought that next to the loss of "the sense of sin," the greatest danger to his age was the decay of reverence. Irreverence is surely not common among Catholics; yet some have not wholly escaped the malign influences of the day, which rank reverence with servility. "Touch not Mine anointed!" was once a mandate accepted literally by Catholics. Is it so accepted today? Recent public events in New York, for instance, would indicate that by a few Catholics it is not.

The presence of this unhallowed spirit of irreverence in any community, is deplorable; among Catholics, it is simply inexcusable. Do parents still teach their children the old Catholic custom of invariably showing outward marks of reverence to every religious woman, to every priest? Or, by the unhappy tendency to "take sides" with their children against the school authorities, when these are Sisters or Brothers, and freely to criticize the parish priest, within hearing of the younger members of the family, are they breaking down the reverence, with which the true Catholic instinctively regards all men and women consecrated to God?

"Sure, the greatest in the land are not equal to him now," said the old Irish mother, gazing through her tears at her newly ordained son. There spoke the Catholic heart! Catholics know the sublime dignity of even the humblest, most unlettered priest. He may not be a scholar; he may even be what an overcultured and hypocritical world deems "rude." But what does that matter? Christ was called a wine-bibber, a glutton, a consorter with outcasts, a Galilean. If there is one wish, deep in the heart of every Catholic, it is that when the last dread moment nears, some priest may be vouchsafed to loose his burdened soul from the bonds of sin, strengthening it with the Body of Christ, and heartening him for the

conflict by the sacred Unction. The wish is founded upon faith. If the Catholic will but live his faith, he will never be found wanting in unaffected but profoundest reverence to every ambassador of Christ, even if he be as plain-spoken as John the Baptist, as unlettered as the Prince of the Apostles, and as poor as was his Master, Jesus Christ, in the days of His visible tarrying among men.

#### "Why Do Women Become Mothers?"

THE facts of motherhood, as seen from the viewpoint of modern paganism, are briefly enumerated by a feminine writer in one of our numerous sociological journals. The bearing and rearing of children, in the first place, are necessary for tribal or national existence and aggrandizement. Secondly, the bearing of children is painful and dangerous to life, and involves long years of exacting labor and sacrifice. Lastly, there is no verifiable evidence of any maternal instinct strong enough to impel woman voluntarily to seek to multiply these labors and self-sacrifices. And now the day of emancipation has dawned: there will be few children henceforth, or woman will demand for herself an adequate compensation, "in money or in fame." Such views have become familiar to the modern world. They are the commonplaces of Socialistic literature, the norms of good-breeding in fashionable society, and are thought to indicate the normal stage of progressiveness attained by our age.

Catholics are not surprised at these new standards of morality. They know them to be the natural deductions of the concupiscence of the flesh, the concupiscence of the eyes and the pride of life. Why should woman not seek the pleasure of sense without the sacrifice, the rose without the thorn, if there is only this brief life in which to feast and make merry? For her the wine of life is drunk all too soon and the lees of bitterness alone remain.

But how different the prospect that unfolds itself before the Catholic mother! How bright the splendor, falling from another world, that makes her radiant in the sight of her children and of the Church of God! She asks no perishable crown of fame, no earthly riches as an inducement to motherhood, for her treasures are hidden in Christ. Her labors and pains and sacrifices are not primarily for this world, but they are the price, small in comparison, which she pays to people heaven with souls who shall proclaim her blessed in the day of her final triumph.

#### Morals and the War

SHORTLY after the war began, a remarkable revival of religious fervor in the belligerent countries was observed. The call to arms caused the Protestant churches to be thronged with worshippers and made thou-

sands of Catholics, who had been remiss, frequent the Sacraments once more. But as the conflict wore on both soldiers and non-combatants grew so accustomed to war-time conditions, and self-sacrifice, privation, peril, bereavement and death became such familiar things that many persons have "recovered," to use their flippant language, "from the acute attack of religion they had," and have now resumed their former careless manner of life. Regarding the present condition of England in this respect the October *Month* testifies:

We can say that the war has stimulated self-sacrifice: it has also stimulated self-indulgence. Whether the balance inclines in favor of good or evil, only God can tell. But if there is any improvement in public morals, it is not very marked. Playwrights, actors, and novelists still appeal to human lust as openly as the public prosecutor will allow them, and much more openly than he should. The picture-palaces, for want of efficient censorship, continue to corrupt the morals of children. The social evil flaunts abroad unchecked, the wasteful consumption of strong drink has not been diminished, commercial frauds abound, Mammon is faithfully served. There has been little purifying of public life, little exhibition of national self-sacrifice, little apparent sense that God's favor is more helpful and more necessary than munitions. The lessons of the war can only be operative, if people think, and think aright, and unless people are accustomed to think aright, a few months' vicarious suffering will hardly teach them.

That the above picture is not overdrawn is proved by the fact that an eminent British General has indignantly protested against the indecency of the amusements offered the soldiers who return for a spell from facing death in the trenches. The Bishop of London has also been zealously striving to lessen the vice traffic in the metropolis and to have less tolerance shown the writers of pornographic novels and plays. But as we have repeatedly pointed out in these columns, laws are of little value unless a strong public opinion is behind them, and even when the law is effectively enforced, the permanent reformation of a community depends on the thoroughness with which the hearts of individuals are purified, and to keep hearts clean and strong is the high mission of the Catholic Church.

#### A Trader in Scandal

THE Protestant Episcopal Church, in conference at St. Louis, did not deem opportune an absolute prohibition of divorce. But it did the next best thing, in suffering some of its delegates to attack the Church of Rome. That Church, said these remarkable men, pretends to forbid divorce, but in practice, through "impediments" and "annulments," its laxity outranks any Protestant sect.

The times are evil. Despite the heroic Episcopal Church, from the days of Henry VIII, the unflinching champion of the unity of marriage, America rivals pagan Japan in adultery, legalized and blessed. What part of this foul record is written by the despised Catholics? In 1901, America numbered twice as many di-

vorces as the rest of Christendom. How many were granted by the time-serving Church of Rome? The brother who scored the Catholic Church for its promotion of adultery, doubtless has his facts and figures within easy reach. Let him publish them, or stand branded as a trader in scandal.

#### Two Wrongs Make a Right

TWO maxims are in high favor with the doctors of the new morality. One is that the end justifies the means; the other, that two wrongs make a right. The first maxim is finely illustrated in most new books on social science, and in the practice of many physicians. In itself, race suicide may be thoroughly bad; but when invoked to alleviate poverty or allow luxury, it is a wholly laudable practice. Murder too, or the taking of the life of an innocent person, is to be discountenanced. Yet the physician is completely justified in killing a baby, if it chances to be sickly or deformed. Society must be protected, even if it be necessary to slaughter the innocents. Herod has lately entered upon a new domain, vaster than the old.

But it has been left for an official high in the counsels of this Government, Mr. Newton D. Baker, Secretary of War, to give point to the second maxim, that two wrongs make a right. Those who do not understand this Government's policy in Mexico, the *New York Tribune* reports him as saying, "have forgotten our history and the Declaration of Independence." It is said that the Mexican revolutionists "do not respect the lives and property of our people. Perhaps they don't. We say that they do not pay their honest debts. They don't. We say that they do not respect Church property. That also is true." However, as Mr. Baker goes on to instruct the country, "people never respect these things in a revolution."

Washington's army was in rags, and they stole. They stole the silver vessels from the churches, and melted them up to buy food. They drove the ministers of the Gospel out of their churches and out of the country.

Villa, Zapata and Carranza have in turn proved themselves villains, but it is not pleasant to know that Washington's army has a record of lust and pillage not surpassed by any of these worthies. Was it by oversight, that the Secretary did not mention how Washington's soldiers violated religious women, tortured religious men, stabled their horses in the sanctuary, and set lewd women on God's altar? "If you do not understand our Mexican policy," repeats Mr. Baker, "read the Declaration of Independence and the Golden Rule." To find a justification for lust and rapine? To be strengthened in the theory that, because unspeakable atrocities were perpetrated by Washington's army, Mexican bandits may slaughter and pillage and rape, in the name of "liberty?"

If two wrongs make a right, Christianity is an error, and civilization an impossibility.



## Literature

## THE CATHOLIC VS. THE SECULAR NOVELIST

THE secular novelist calls man's attention to the things of earth and insists that he must study these to make the most of himself; the Catholic novelist is reticent about the lower order of information save in so far as it may be absolutely necessary to make some reference to it. The secular writer superimposes his epistles upon those of St. Paul and preaches a new doctrine, that of curiosity; the Catholic novelist lists to the words of the manly Saint when he proclaims that there are certain things which must not be so much as mentioned among men.

The secular novelist parades knowledge of all things, high and low, exalting and debasing, as requisites of self-assertion; the Catholic novelist with the experience of the world-old Church to lend vigor to his teaching, proclaims the truth that knowledge may make a mind brilliant, but at the same time the black night of sin may darken a heart. The secular novelist would sharpen the wits of his readers and thus bring about the millenium; the Catholic writer knows that we need wits less than wisdom. The secular novelist places the development of the human personality, the free and indiscriminate use of man's powers, above all else; the Catholic novelist bows his will, which he realizes is at best weak and puny, to the expressed will of God as shown forth in the teachings of the Catholic Church.

The secular novelist harps upon the necessity of man doing as he wishes; the Catholic novelist finds in the agreement of man's will with that of God the highest ascension of the Christian gentleman. The secular novelist shouts stertorously: "I want the better individual!"; the Catholic novelist says calmly: "Without God the individual is nothing." Consequently the secular writer appears as a humanist; while the Catholic writer takes a dignified stand as a believer in the overruling power of a kind Providence.

The secular writer is a realist in the lower acceptation of that term; the Catholic writer is simply and prosaically a truth-teller. Between the two there is a world of difference. The secular writer is a vehement individualist; the Catholic writer sees nothing in the individual unless God is emphatically predicated. The secular writer is a revolutionist; the Catholic writer revolves but slowly. The secular writer is a faddist. The changing winds of fashion are mistaken by him for the Pentecostal stirrings from heaven; the Catholic writer is slow to shake off the old, and slower still to put on the new.

The secular writer eagerly grasps and fondles each new idea, scheme, fancy, or what-not and shouts: "Here is Salvation!"; the Catholic writer coolly remarks: "I have Salvation." The secular writer sees a savior in everything and is thus moved to announce his discoveries to the world: "Look, there he goes!" "Lo, he comes!"; the Catholic writer, smiling with pity and surety says in a matter-of-fact way: "There is but one Saviour."

Which, do you think, better presents the noblest qualities of man? Is it he who is worried, excited, bereft of his prophet-like calm by every wind of opinion that ruffles the waters of human thought? Or is it not rather he who disregards the winds and waves of sentiment and sophistry, but knows deep down in his trusting heart that those who leave the Bark of Peter in hope of independent security must return to it if they would have safety? Which presents the worthier picture of mankind? Is it he who insists that there is nothing enduring save change? Or is it not rather he who shows that man, if he would be safe, cannot change his allegiance, his faith, his philosophy as he does his garments?

Can there be any hesitation in choosing the safe, the sane, the self-reliant, the truth-assured? Can we, who in business are so exacting in preparing for eventualities, afford to be less careful in spiritual things where the loss may never be made good? For the Catholic there can be but one choice. And yet any man who prides himself on his hard business sense and his penetrating, commercial judgment, must fully acquiesce in the Catholic conclusion. But men seem unable to use their brains, when the problem to be solved is a religious one.

It is a question of what we want. Do we wish to appreciate the worth of a writer who finds with all humility and reverence that God has a place in His universe, who insists that He have that place if we are to understand men and nature directly and rightly? Do we wish to follow the Christian ideal of the Holy Family, or the natural family without any bonds and with no religion? Shall we, in short, prefer liberty to license? A sane choice will surely end with the exaltation of the Catholic novelist because he has been humble and truthful, and the rejection of the secular novelist because he has been arrogant and unreliable.

EDWARD FRANCIS MOHLER, A. B.

## REVIEWS

**The Literary History of Spanish America.** By ALFRED COESTER, Ph.D. New York: The Macmillan Company. \$2.50.

This volume fits admirably the times and their needs. For some years now Americans have had their eyes turned southwards. The serious-minded at least among our citizens have made an effort to understand the spirit, the characteristics, the life and habits of thought of our Latin neighbors. So Mr. Coester's review of the literature of Spanish America will undoubtedly be a help and a guide to what is a difficult object to attain: a sympathetic insight into the views and ideas of another people. The reader's first impression will be one of surprise at the extent and variety of the literature of Spanish America. From the beginning of Spanish rule in the vast regions to the South, letters kept pace with the advance of conquering arms. Ercilla wrote the "Araucana" and Bernal Diaz his "Memoirs" in the saddle or under the tent in the midst of the very alarms and battles they described. There is no species of literary composition which the writers of Spanish America have not tried and frequently with unusual success. In Mexico alone, Rodriguez Galván excels in the drama and in lyric poetry, Roa Bárcena treats in verse of the most delicate texture the legendary history of his country. Sierra, Sanchez Marmol and Maldonado, to name but a few, have reached a high level in the novel, and history and biography have also flourished. Among modern Mexican authors may be mentioned such well-known writers as Chavero and Joaquin Garcia Icazbalceta, whose works for certain important periods of Mexican history are absolutely indispensable.

Mr. Coester pays a deserved tribute to the work of the good friars in Mexico and to Catholic writers like the "Mexican Longfellow," Juan de Dios Peza, and Alejandro Arango y Escandón. According to him the friars interested themselves keenly in the Indian languages for the purpose of teaching the natives the Gospel of Christ. Grammars and dictionaries, catechisms and books of devotion in the native tongues abound. Dramas even were written in the various dialects to win the fierce aborigines to nobler ideals. The plays of Lope de Vega are said to have existed in the Mexican dialect, Nahuatl. The author devotes an interesting page to the famous drama "Ollantá," written in the Peruvian or Quechua language, and seems inclined to adopt the opinion of Professor E. C. Hills that the

play is not a relic of Quechuan literature, but the work of a Spanish priest, Antonio Valdes.

Spanish-American literature has produced no Fray Luis de León, no Cervantes, no Calderon, no Lope de Vega, no St. Teresa. But it can boast of the Cuban José Maria de Heredia, whose magnificent lyrics, "Niagara," the "Teocalli of Cholula" and "The Hurricane" are from the imagination and heart of a genuine poet; of the Peruvian José Santos Chocano, "The singer of America aboriginal and wild . . . whose verses are like trumpets of crystal"; the Ecuadorian José Joaquín Olmedo, the inspired lyrist of the victories of Junin and Ayacucho and considered by Menéndez y Palayo the greatest, probably of Spanish-American poets; and the Chilean Andrés Bello, equally known for his high poetic gifts and his standard works on Castilian grammar and language. The names of two women must be added to the list: that of the Cuban poet Gertrudis Gómez de Avellaneda and of the gifted and saintly nun of Mexico, Sor Juan Inés de la Cruz (1651-1695). Rubén Darío, whose Christian death occurred a few months ago, may be added to the roster of the truly gifted sons of Spain who in the New World have kept up the high literary ideals which were followed in the Old.

J. C. R.

**The Adornment of the Spiritual Marriage:** The Book of Truth and the Sparkling Stone. By JAN VAN RUYSBROECK. Translated into English from the original Flemish by C. A. WYNSCHENK DOM. Edited with an Introduction by EVELYN UNDERHILL. New York: E. P. Dutton & Co. \$1.75.

Any contribution in English to the literature of asceticism is welcome; and when that contribution is a recognized classic it is as valuable as it is welcome. The trinity of treatises from the pen of Jan Van Ruysbroeck is of this character, and the translator, C. A. Wynschenk Dom has placed his readers under a deep obligation to him. With excellent judgment he has drawn his materials from the original Flemish rather than from the Latin of Surius which has enabled him to mirror more faithfully the mind of the great medieval mystic whose writings molded the spirit of the Windesheim school which gave to the world its Thomas à Kempis. These treatises expound what has been aptly termed the metaphysics of mysticism. "The Adornment of the Spiritual Marriage" presents, in readable form, a compendium of the whole science of the spiritual life. The work is divided into three books which have for their subjects the active, the interior and the contemplative life. From nature to grace, from grace to glory the author traces the possible progress of the soul. It is principally in the third book that he mounts to the highest reaches of mysticism.

In the treatment of a subject so subtle and so sublime as the soul's intimate union with God, it is not a matter for wonder that we should, with Groote, Gerson and Bossuet, find the author's language somewhat startling in its boldness. But reading his work in the light of his painstaking explanations, especially those found in "The Book of Truth," the feeling of alarm is allayed, and an intelligent analysis reveals his writings to be in strict accord with the canons of mystical theology. Moreover Van Ruysbroeck's beatification by the Church gives a more than sufficient guaranty of his orthodoxy.

The book is prefaced by an "Introduction" from the pen of Miss Evelyn Underhill which is divided into two parts, the first containing a biographical sketch of the author and the second being what may be termed an exegesis of the treatises. She culls from Van Ruysbroeck isolated expressions and weaves around them speculations some of which the author would doubtless be slow to adopt and some of which he would positively repudiate. The perusal of "The Adornment of the Spiritual Marriage" cannot fail to bring out into bold relief the orthodox mysticism of the Catholic Church and to emphasize the fact that the human soul assisted by Divine grace can attain

to a high degree of detachment from created things and reach an intimate union with God; a detachment and a union alien to Quietistic passivity and Modernistic subjectivism.

D. P. L.

**Mr. Britling Sees It Through.** By H. G. WELLS. New York: The Macmillan Co. \$1.50.

It is not hard to picture Mr. Wells, as he prepared to write this novel, industriously reading a mass of papers and periodicals published during the first year of the war, jotting down the main events in chronological order and indicating here and there the places for "views and impressions" to be inserted. Mr. Britling, the central figure of the story, is an exceedingly "liter'y" and "viewy" person who talks more than he thinks, and writes more than he reads; who neglects his wife and runs after other women and who has made his home at Matching's Easy in Essex, a gathering-place for a flock of romping, irresponsible young people. The author records Mr. Britling's impressions from the day that the war burst upon England, until the Zeppelin raids became a commonplace, describes without mercy the fatuous "business as usual" stage and tells how the country-people felt when costly disasters made them at last realize what a formidable war England was involved in. There is a well-drawn American in the story and an amiable German tutor, but characters are introduced only to be dismissed, and unconnected episodes crowd the pages in bewildering confusion.

The development of young Hugh Britling's character, his letters from the front to his father, Letty's pagan grief at the loss of her husband, and the changes that take place in the mental attitude of Mr. Britling, all make the second half of the book the more interesting portion. Mr. Wells's conception of a "finite God who struggles in his great and comprehensive way as we struggle in our weak and silly way" is too absurd to be taken seriously, but the author's reflection that "English homes and women and children were, after all, undergoing only the same kind of experience that our ships have inflicted scores of times in the past upon innocent people in the villages of Africa and Polynesia" is certainly a just one. The novel's title could be improved, for the war is still going on.

W. D.

**The Criminal Imbecile.** By H. H. GODDARD. New York: The Macmillan Co. \$1.50.

**A Comparative Study of Delinquent Girls.** By AUGUSTA F. BRONNER, Ph.D. New York: Teachers' College, Columbia University. \$1.00.

The purpose of Dr. Goddard's book is to awaken public interest in the fact that many individuals usually termed "queer," but commonly accepted as sane, are in reality imbeciles of dangerous criminal tendencies. They have sufficient intelligence to comprehend the enormity of a given crime, but being susceptible to suggestion in an exaggerated degree, are almost totally lacking in inhibition. Catholic moralists will agree with Dr. Goddard that in these cases responsibility is either very slight, or wholly wanting, although this judgment is not in accord with the customary procedure of American courts. The present test of criminal responsibility is, apparently, "Did the accused know the nature and quality of the act at the time of commission, that it was wrong?" and by legal presumption, knowledge implies freedom of action. Taken by itself the test is obviously insufficient. The moralist will not impute formal guilt unless, together with full knowledge, there is complete freedom of the will. For two reasons the author's chapter on "Responsibility" is exceedingly interesting. First, Dr. Goddard manages to treat the subject without even referring to free will, and next, he presents an exceedingly plausible argument that children do not normally reach the "age of reason" before the twelfth year.



Dr. Bronner's study is a distinct advance in the literature of this subject. She recognizes, as other investigators seem unwilling to do, that in the absence of a certified, uniform test of intelligence, comparative ratings may be suggestive, but not final. To ask, as in Dr. Grabe's study: "How many classes of train service?" "How many legs has a grasshopper?" "What is the difference between a box and a basket?" "What are the colors and cost of postage stamps?" might rank many a Doctor of Divinity, together with the present reviewer, with the mentally-defective delinquent. Dr. Bronner's study is based on the usual "easy and hard opposites," word-and-passage memory tests, the Ebbinghaus Mutilated Text, and an adapted completion test. Dr. Bronner concludes that there is no necessary connection between intellectual rating and immorality. Among delinquents, girls of a low grade of intelligence are to be found, "but others no more endowed than they, are fighting life's battles without manifesting immoral or criminal tendencies." Both books may be recommended to properly qualified students. "Dabblers" had best let them alone.

P. L. B.

**Shakespeare: Macbeth, The Merchant of Venice, Hamlet, Julius Caesar.** With Introduction, Notes and Questions for Review. Adapted from the Stanley Wood "Oxford and Cambridge Edition." By F. A. PURCELL, D. D., Rector, Cathedral College, Chicago, and L. M. SOMERS, M. A., Professor of English, Cathedral College, Chicago. Chicago: Scott Foresman & Co. \$0.35 each.

Whatever Shakespeare's own religious belief may have been, he was certainly a child of Catholicism and of the Ages of Faith. So it is eminently fitting that Catholic editors should inaugurate a series of Shakespearean text-books, for who can better interpret and explain the numerous passages in the poet's dramas that reflect the life and spirit of the Church? This attractive series of text-books prepared by the Rector and the Professor of English of Cathedral College, Chicago, is abundantly furnished with every aid the young student requires for giving him an intelligent appreciation of Shakespeare. The notes on the text, the grammar and the versification of the plays are all that could be desired, and the Introduction contains a sketch of the poet's life, an account of the growth of the drama, and an analysis of the plot and characters of each play. The discussion of "Shakespeare's Religion," by Dr. James J. Walsh, appeared originally in AMERICA, as some of these text-books' readers may remember. Old-fashioned teachers would perhaps be better pleased with these little volumes if all the notes were confined to the end of the book.

W. D.

#### BOOKS AND AUTHORS

In the October number of the *Catholic Historical Review* is published the last historical paper written by the late Dr. Charles George Herbermann. He traces the varying fortunes of the United States Catholic Historical Society from its birth in 1884, through its rejuvenation in 1897, to its present day of prosperity. He names the men who have been in the past the Society's strongest pillars and ends by pointing out what a rich field for research in the annals of the Church in this country still remains unexplored. Another interesting contribution to the number is Father Hudleston's paper on "The Spiritual Ancestry of the American, English and Australian Hierarchies." A chart shows that Charles Walmesley, O. S. B., V. A., of the Western District, who was consecrated at Rome in 1756, is the ghostly progenitor of three great hierarchies, renowned enough for one man.

The current *Catholic Mind* opens with a well-reasoned paper by the late Father M. P. Dowling, S. J., on "Race Suicide." He proves from Holy Writ, from history and from modern in-

stances, the wickedness and the folly of a practice that is now spreading widely. Regarding the oft-cited perils of over-population, the author writes:

History may be reviewed in vain for an instance of any considerable country wherein poverty and want can be fairly traced to the increase of the number of mouths beyond the power of the accompanying hands to fill them. In most cases they can, more properly, be attributed to unjust laws, misgovernment, destructive warfare, decadent commerce, a disregard of the Divine law, vice and crime.

The number concludes with Father Hull's answer to "A Very Old Problem": Does God's foreknowledge of what is going to happen cause that thing to happen?

It is refreshing in our modern day to hear again the old-fashioned doctrine of something more than sheer "efficiency" in the home, and that something enthusiasm. This is what Lillian Hart Tryon has done in "Speaking of Home: Essays of a Contented Woman" (Houghton Mifflin, \$1.00). She finds in housewifery a chosen profession, demanding endless versatility; and as for the drudgery of it and the staying at home, this is her bright unselfish philosophy: "Well, and if it is, there are those who like to stay at home.....There is drudgery in every profession though the kinds may differ." The chapters "On Keeping House by Ear" and "Pussy Cat, Pussy Cat" would tickle the hearts of Lamb and Stevenson, and "Wild Grapes for Jelly" would win a reminiscent smile from the author of the Georgics. They are more than any set instruction for housewives upon how to toss a salad; they are the dews of inspiration which the internal heaven of one woman's contented mind sheds upon the humble, common things of home. The book's first chapter "On Being a Housewife," and the last "On Being a Hostess" are the best of all.

Mr. Harold F. B. Wheeler, who has already written for the young a series of volumes describing the careers of military heroes, has now finished "The Boys' Life of Lord Kitchener" (Crowell, \$1.50). The achievements of this English soldier in Egypt, India, and South Africa are described in a way that is sure to hold the interest of a boy who is in his early teens, and the last two chapters deal with Kitchener's part in the present war.—"La Salle" (Macmillan, \$0.50) by Louise S. Hasbrouck, while laying no claim to originality gives a good account of that explorer's adventures. Catholics will not admit, however, that the Sulpicians and Jesuits were almost as much interested in trading as in laboring for the spiritual needs of the Indians. "The Jesuits planned to keep the country of the Great Lakes for their own," writes the author, "not only that they might be undisturbed in their missions, but also that they might have the full benefit of the fur trade." This assertion cannot be proved. For the rest, the author expresses admiration for the heroism and self-sacrifice of the missionaries. The book is meant for younger readers, but can be read with profit by all.

Here is a batch of recent novels that call for only brief mention: "Desmond's Daughter" (Putnam, \$1.50), Mrs. Maud Diver's Anglo-Indian story, proves the author's intimate knowledge of that country. Thea in her fearlessness is a worthy daughter of General Desmond; while her inborn sense of righteousness and her lovable intimacy with her father lifts her to a rare, yet not unreal degree of natural virtue. The book gives the true story of the Tirah campaign.—"The More Excellent Way" (Putnam, \$1.35) by Cyrus Townsend Brady is the tale of a New York society belle who touches pitch and is not defiled. The "Anglican Priest" in the novel explains well the doctrine of the indissolubility of matrimony. Colonel Taylor's sentimental belief, however, that "even the worst of us is not bad enough to be damned for his own sins" is poor

support for the prevention of conjugal infidelity. The author could have taught his moral with less of the suggestive.—"The Emperor of Portugallia," (Doubleday, Page, \$1.50). Selma Lagerlöf's latest novel, translated from the Swedish by Velma Swanston Howard, centers around the actions of a father whom yearning for his absent daughter has deprived of his sanity. The story, though interesting, is somewhat depressing. The statements that Adam was punished "not for disobedience, but for cowardly blaming Eve," and that the Fourth Commandment is "not so much a command as a good counsel," cannot meet with approval from Catholic readers.—"The girl of today is in revolt against the restrictions that bound woman in the past," is the text of "The Rising Tide" (Harper, \$1.35) Margaret Deland's latest book. Frederica, the "heroine" utters volubly the tiresome cant of feminism.—A recent example of the "problem novel" is "The Sins of the Children" (Little, Brown, \$1.40), by Cosmo Hamilton. The story is as dull and uninspired as the general run of similar productions, besides being worse morally.

"Blackbeard's Island: The Adventures of Three Boy Scouts in the Sea Islands" (Lippincott, \$1.25), is the title of Rupert Sargent Holland's latest book for youthful readers. An old map—buried treasure—a thief's motor-boat—But why go on?—Ruskin's little classic, "The King of the Golden River," has recently been published by Ginn in an attractive form.—Clifton Johnson has edited for young people an edition of Sir Thomas Malory's "King Arthur and the Knights of the Round Table" (Macmillan, \$1.50) that is very acceptable. "Whatever is unnecessary or morally doubtful in the original has been omitted . . . but nothing essential has been sacrificed." Every boy and girl should be familiar with this famous book. Rodney Thomson's numerous pictures are excellent.

In the Poet Laureate's anthology, "The Spirit of Man" (Longmans), is this melodious description of "The Lake Isle of Innisfree," by William Butler Yeats:

I will arise and go now, and go to Innisfree,  
And a small cabin build there, of clay and wattles made;  
Nine bean rows will I have there, a hive for the honeybee,  
And live alone in the bee-loud glade.

And I shall have some peace there, for peace comes dropping  
slow,  
Dropping from the veils of the morning to where the  
cricket sings,  
There midnight's all a-glimmer and noon a purple glow,  
And evening full of the linnet's wings.

I will arise and go now, for always night and day  
I hear lake water lapping with low sounds by the shore;  
While I stand on the roadway, or on the pavements gray,  
I hear it in the deep heart's core.

And in "The Cambridge Book of Poetry for Children" (Putnam) is Richard Crashaw's description of "The Good Woman Made Welcome in Heaven":

Angels, thy old friends, there shall greet thee,  
Glad at their own home now to meet thee.  
All thy good works which went before,  
And waited for thee at the door,  
Shall own thee there; and all in one  
Weave a constellation  
Of crowns, with which the King, thy Spouse,  
Shall build up thy triumphant brows.  
All thy old woes shall now smile on thee,  
And thy pains sit bright upon thee:  
All thy sorrows here shall shine,  
And thy sufferings be divine.  
Tears shall take comfort, and turn gems,  
And wrongs repent to diadems.  
Even thy deaths shall live, and new  
Dress the soul which late they slew.  
Thy wounds shall blush to such bright scars  
As keep accounts of the Lamb's wars.

## BOOKS RECEIVED

- Allyn & Bacon, New York:**  
La Belle France. A French Reader for Beginners. By Adolphe De Monvert. With Illustrations by Charles H. Munson.
- D. Appleton & Co., New York:**  
The Tide of Immigration. By Frank Julian Warne, A.M., Ph.D. \$2.50.
- Association Press, New York:**  
The Social Principles of Jesus. By Walter Rauschenbusch. \$0.50.
- Benziger Brothers, New York:**  
Cupid of Campion. By Francis J. Finn, S.J. \$0.85.
- Browne & Nolan, Ltd., Dublin:**  
A Century of Catholic Education. By A Christian Brother. With a Preface by Rev. M. F. Egan, S.J. 3s. 6d.
- The Century Company, New York:**  
The Golden Book of the Dutch Navigators. By Hendrik Willem Van Loon. Illustrated with Seventy Reproductions of Old Prints. \$2.50.
- Thomas Y. Crowell Co., New York:**  
The Boys' Life of Lord Kitchener. By Harold F. B. Wheeler, F.R. Hist.S. \$1.50; In the Garden of Delight. By L. H. Hammond, \$1.00.
- Dodd, Mead & Co., New York:**  
A. E. (George W. Russell). A Study of a Man and a Nation. By Darrell Figgis. \$1.00; The Life of the Caterpillar. By J. Henri Fabre. Translated by Alexander Teixeira De Mattos. \$1.50.
- Doubleday, Page & Co., Garden City, N. Y.:**  
The Emperor of Portugallia. By Selma Lagerlof. Translated by Velma Swanston Howard. \$1.50; The Further Side of Silence. By Sir Hugh Clifford. \$1.35; Old, Old Tales from the Old, Old Book. By Nora Archibald Smith. Illustrated. \$1.50.
- Ginn & Co., Boston:**  
Ancient History. By Philip Van Ness Myers. Second Revised Edition. Illustrated. \$1.50; The King of the Golden River. A Legend of Stiria. By John Ruskin. With Drawings by Hiram P. Barnes after the Illustration of Richard Doyle. \$0.25.
- The Gorham Press, Boston:**  
Law and Love and Other Poems. By E. J. V. Huiginn.
- Harper & Brothers, New York:**  
Lovers' Knots. By Elizabeth Jordan. \$1.25.
- Houghton, Mifflin Co., Boston:**  
Aspects of the Infinite Mystery. By George A. Gordon. \$1.50; The Romance of a Christmas Card. By Kate Douglas Wiggin. Illustrated by Alice Erle Hunt. \$1.00; With the Turks in Palestine. By Alexander Aaronsohn. With Illustrations. \$1.25; Riders of the Stars. By Henry Herbert Knibbs. \$1.00; French Perspectives. By Elizabeth Shepley Sergeant. \$1.25; Portraits of Women. By Gamaliel Bradford. Illustrated. \$2.50; The Syrian Christ. By Abraham Mitrie Rihbany. \$1.50; The Glory of Toil. By Edna Dean Proctor. \$0.75.
- The House of Childhood, Inc., New York:**  
My System of Education. The Organization of Intellectual Work in the School. The Mother and the Child. Education in Relation to the Imagination of the Little Child. By Maria Montessori, M.D.
- Alfred A. Knopf, New York:**  
Creative Involvement. By Cora Lenore Williams, M.S. With an Introduction by Edwin Markham. \$1.50; Tales of the Pampas. By W. H. Hudson. \$1.25; The Borzoi Plays I. War. A Play in Four Acts. Translated by Thomas Seltzer from the Russian of Michael Artzibashev. \$1.00.
- John Lane Co., New York:**  
The Wonderful Year. By William J. Locke. \$1.40; Ireland's Literary Renaissance. By Ernest A. Boyd. \$2.50.
- Little, Brown & Co., Boston:**  
The Sins of the Children. By Cosmo Hamilton. \$1.40; Three Plays. The Fiddler's House; The Land; Thomas Muskerry. By Padraic Colum. \$1.25.
- J. B. Lippincott Co., Philadelphia:**  
Joseph Pennell's Pictures of the Wonder of Work. Reproductions of a Series of Drawings, Etchings, Lithographs, Made by Him about the World, 1881-1915. With Impressions and Notes by the Artist, \$2.00; Betty at Fort Blizzard. By Molly Elliott Seawell. \$1.50; Blackbeard's Island. By Rupert Sargent Holland. Illustrations by Will Thomson. \$1.25.
- Longmans, Green & Co., New York:**  
Marriage and Morality. Papers by Various Authors. First Series. No. 1. Successful and Unsuccessful Marriages. By Louise Creighton. \$1.2; No. 2. Marriage. A Harmony of Body and Soul. By Gemma Bailey. \$0.10; No. 3. Purity. By A. Herbert Gray. \$0.10; No. 4. In Praise of Virginity. By Elma K. Paget. \$0.10.
- Loyola University Press, Chicago:**  
After Hours. By William Frederick Feld, S.J. \$1.00.
- A. C. McClurg & Co., Chicago:**  
Cicero. A Sketch of His Life and Works. A Commentary on the Roman Constitution and Public Life Supplemented by the Sayings of Cicero. By Hannis Taylor. \$3.50.
- The Macmillan Company, New York:**  
King Arthur and the Knights of the Round Table. By Sir Thomas Malory. Illustrated by Rodney Thomson. \$1.50; Multitude and Solitude. A Novel. By John Masefield. \$1.35.
- G. P. Putnam's Sons, New York:**  
Desmond's Daughter. By Maud Diver. \$1.50; The Myrtle Reed Cook Book. \$1.50; And Thus He Came: a Christmas Fantasy. By Cyrus Townsend Brady.
- Charles Scribner's Sons, New York:**  
The Melancholy Tale of "Me." My Remembrances. By Edward H. Sothorn. Illustrated. \$3.50; Enoch Crane. A Novel Planned and Begun by F. Hopkinson Smith and Completed by F. Berkeley Smith. Illustrated by Alonzo Kimball. \$1.35; Head Winds. By James B. Connolly. Illustrated. \$1.35; Hawaii. Scenes and Impressions. By Katharine Fullerton Gerould. \$1.50; Our Hispanic Southwest. By Ernest Peixotto. Illustrated. \$2.50.
- The University of Chicago Press, Chicago:**  
American Prose. By Walter C. Bronson. \$1.50.



## EDUCATION

## Is Julianne a Type?

SINCE the days of Mr. Patrick Henry of Virginia, it has been no secret that Caesar had his Brutus. It is quite possible that Mr. Henry never so much as mentioned either noble Roman, but the school-books have done it in his name for these many years, and far be it from me to deprive our young and unprotected country of even one cherished tradition. But, whatever the truth in this *cause célèbre*, it has remained for the zealous and distinguished Dr. Coakley of Pittsburgh to discover that nearly every convent school in this broad land of ours has its Julianne, a frivolous, heartless, self-centered creature, a disgrace to her Alma Mater and a discredit to the Church. She paints, too, according to Dr. Coakley, and uses enamel; she does not know how to walk naturally, she lacks poise, balance and propriety; and, as a final touch, placing her securely among the impossibles, she carries whole bunches of orchids when she graduates. On the whole, after surveying Dr. Coakley's portrait, I felt rather sorry for Julianne. I am also sorry that the portrait may lead the unreflecting to consider Julianne as a type, and not as an occasional accident.

## ART AND REALITY

AN artist is Dr. Coakley, but he flourishes in Pittsburgh. Here, perhaps, we have the solution of the difficulty. Where the heavens are frequently penumbral, you may count upon finding a whole school of gloomy and dyspeptic artists whose incurable fondness is for dark colors and an excessive *chiaroscuro*. They paint things as they see them, poor dears, but that is not equivalent to painting things as they are. What this melancholy school will discern, even in the most innocent subject, is quite enough to recall Dürer's "The Knight, Death and Satan," and that curiously allegorical production has been known to cause brokers, grocers, dealers in coal, and similar prosaic persons, to shudder with unaccustomed horror. Now I revel, I protest, in impressionism and the symbolists, and all that sort of thing; but even in art I want my picture to bear some dim resemblance to the original. I reserve the right to object, if my impressionist, after looking into my kitchen, reports on his canvas, that the kettle is heating the stove. Similarly, if any honest symbolist discovers that some Julianne in a smoky grange, really uses her head only as a substructure for her hair, and then proceeds to paint this alumna of a Catholic school as a typical convent-school graduate, I at once arise to announce that I am a black protestant.

## JULIANNE TESTIFIES

I DON'T deny that Dr. Coakley's Julianne exists; in fact, I am acquainted with her. Dropping in the other day, I found her, like "Hermione," in the midst of a little group of serious thinkers.

"Julianne," I remarked, not waiting to choose my words, "did the nuns teach you to face-paint and enamel?"

Julianne looked somewhat startled, even under the paint. The question was, I admit, somewhat unconventional.

"How funny! Who says that I paint?" she inquired with an injured air. I borrowed that "injured air" from a "best-seller." I gather that an "injured air" is the heroine's last defense against the hissing villain, before the resort to tears.

"Dr. Coakley says so," I answered.

"Who's Dr. Coakley?" We seemed to be veering away from the introduction. At least in asking questions, Julianne is typically feminine.

"Why Dr. Coakley is a notable ecclesiastic, and he sometimes writes things for AMERICA. Now, last month he said that —"

"But I don't even know Dr. Coakley, and I never heard of AMERICA. But I do know that the nuns didn't teach us to paint.

They didn't even allow it. Why one day Mary Porter brought in some rouge, and Sister Mary Emerentiana —"

## SOME ELEMENTS OF TRAINING

I FORBEAR to relate what happened in those peaceful convent surroundings when Mary Porter smuggled in her contraband, only to fall foul of a destroyer like Sister Mary Emerentiana, by nature no respecter of persons, and by fit appointment, Mistress of Discipline at St. Ursula's. At times Julianne's intelligence may resemble that of a sublimated chipmunk, and she has a turn for vivid words, but she usually tells the truth to others, if not to herself. At any rate, she made it plain that the dominant note of convent life is simplicity, and while in the telling, she added nothing to the world's store of knowledge, she bore witness to a fact of personal experience. But she used another term for "simplicity." She said that convent life was "strict." Actually, the girls were not allowed to wear pearl necklaces at the school dances, or a profusion of jewelry at any time. Attire out of keeping with their years and station was sternly banned. They might not come and go as they chose, and they never went to the city except in the company of a chaperon who was neither blind, deaf nor dumb. They were not permitted to read whatever they liked, or to receive visitors at all hours, and, under penalty of the door, "cousins" had to prove relationship by identifying themselves with that particular twig on the family tree. I cannot reproduce the technical terms employed in Julianne's narrative, but I gathered that, as a general thing, the girls were obliged to study, and to confine their young surplus energies to wholesome pursuits. "But most of them" added Julianne, somewhat wistfully, I thought, "seemed to like it"; some of them so well that they decided to spend the rest of their days within convent walls.

## AN UNCONSCIOUS TRIBUTE

NO, I do not deny that Julianne exists; but I must respectfully protest that her name is not legion. That it is not, is due, in my judgment, to the patient, quiet, efficient work of our convent schools. Why is it that every adventuress in the toils of the law, and every actress in search of a deodorizer for a noisome play, announces that she was educated in a convent school? The claim, invariably without foundation, is an unconscious tribute paid by murky morality to an acknowledged standard of cultured, virtuous womanhood. True, the Sisters cannot put a new soul into a pupil, or always make reparation for years of foolish "home training"; but even with the most unpromising material, they often come miraculously near success in what is apparently a hopeless task.

If I know anything at all about convent schools, I know that in them the pupil is taught by precept and example, that she has a soul to save, a neighbor to serve, and a God to glorify; and, so far as my experience and study of the question may be of any value, I am led to the conclusion that the convent-bred girl usually becomes a woman who makes the world a great deal better and happier for her presence in it. I admit exceptions, but think them few; and I am willing to adopt the statement of the old Jesuit Father who held that while the convent-bred girl might follow devious lights for a time, she would ultimately return to sanity, when another might not, simply because the former's early training had taught her how to return.

## THE PROFIT OF TRAINING

THERE is hope, then, even for Julianne. When Julianne was at school, her faults were pointed out quite plainly, she was told how to correct them, and encouraged in the endeavor. I do not see how any school can do more. Julianne has now taken the bit between her teeth, but she is under no delusion. She knows that she is violating every point of her convent train-

ing, and she knows perfectly well that she is doing wrong. In this knowledge lies an essential part of the profit of Catholic training. The life so justly reprobated by Dr. Coakley, might be led by many a girl, in utter ignorance that anything else could reasonably be expected from a person in her station of life. Not so the convent-bred woman. Knowledge alone is no pledge of reformation, but without it how can one see the error of his ways? When a man has come to believe that theft and lying are virtuous acts, the possibility of reform is, humanly speaking, negligible. You may pray for him, but argument is hopeless.

#### THE FRUIT OF THE TREE

IT is hardly necessary to insist that no school is justly appraised by attending solely to the list of its failures. Like the grace of God, the deep influences of Catholic education do not destroy the freedom of the will. The defection of eleven Apostles on Good Friday argued human weakness, but no weakness in the training given by the Great Teacher. The comparison may be extended, with its obvious reservations, to the school whose ultimate purpose is to continue the work of Christ upon earth. Neither the soundness of its principles, nor the efficiency of its methods may be justly questioned, particularly since the triumphs are numerous, and the failures few. In my judgment there is no more reason for criticizing convent-school education because of an occasional Julianne, than there is for raising an outcry against Jesuit education, on the ground that Diderot and Voltaire once sat at the feet of Jesuit masters. But they learned no infidelity there, nor did Julianne find the beginnings of her present aberrations in the sane and wholesome training of a convent school.

PAUL L. BLAKELY, S. J.

### SOCIOLOGY

#### A San Francisco Welfare League.

THE object of the St. Francis Welfare League as expressed in its Constitution, is to provide for the material and spiritual advancement of young people, particularly young girls, by organizing and conducting noonday clubs in large manufacturing and mercantile establishments, evening clubs, classes for educational work, and mothers' clubs.

The call for Catholic women in San Francisco to enter this field came from a non-Catholic business man, who employed several hundred women and who saw the need for welfare work among the young girls employed in his own large factory. A non-sectarian organization, hearing of the opportunity, at once offered to undertake the work. Its promoters were told that since the majority of those employed in the plant were Catholics, he felt that Catholic women should lead the project. His invitation finally reached a small group of interested Catholics, who immediately responded by sending a social worker to the factory.

#### ORGANIZATION

IT was evident from the first that this phase of social service could not, for various reasons, be undertaken by the religious Sisterhoods, but that it was work for the laity. A plan was submitted to his Grace, our late beloved Archbishop, Dr. Patrick W. Riordan, and readily met with his approval. The lines laid down afforded from the beginning a broad field of endeavor and, while from time to time various activities have been introduced, these are only secondary to the prime object of the League, the spiritual welfare of its members.

The League is recognized by the young girls of its various clubs as a staunch friend, to whom they may turn for counsel and assistance, no matter what the need. It has been called upon to provide spiritual instruction, hospital attention, and legal advice; it has furnished employment, clothing, instruction in English branches and afforded outings in the country.

The wisdom and necessity of the work becomes more apparent as time goes on, since only by personal contact with the girls can their confidence be gained and with it, the opportunity to help them spiritually and materially.

#### NOONDAY CLUBS

THE League has organized and now maintains under its auspices, noonday clubs in two large biscuit factories, its representative, the Director of Clubs, meeting regularly with 300 young women employees. These clubs are organized along customary lines and the members are governed by their Constitution, and officers chosen from their number. A portion of the factory is set apart by the firm for the club room and recreation hall, and there, at the noon hour, the various activities are carried on. Perhaps it is well to state here that the most encouraging reports have been received from the company in whose plants these clubs exist. The benefit derived from them is mutual for they serve to bring the employer and employee together, and thus promote a better understanding.

#### CLASSES

THE library forms an attractive feature of the club, and care is taken to place proper reading matter on the shelves. Sewing and millinery have their place in the opportunities afforded the girls, and interested classes meet with the volunteer teachers. Lectures by physicians and nurses and talks on topics of interest are given from time to time. At the outset it was found that the teaching of dancing was a wise provision. Good music and correct methods led the club members to eliminate objectionable styles, and to maintain correct standards.

The League has a club house on Potrero Avenue, where, on Monday evenings, fifty young girls engaged in commercial work, take advantage of the lessons in millinery, sewing, and dancing. The use of an endowed bed in St. Mary's Hospital affords the girls free hospital care, and a special fund, subscribed by the same generous woman, provides assistance for them in the period of convalescence.

#### MOTHERS' CLUBS

ALTHOUGH the prime interest of the League is the welfare of young girls, it has included mothers' clubs in its work, in the belief that the interests of mothers and their girls go hand in hand. A mothers' club meeting weekly at the Potrero Avenue club house has a membership of seventy-three. Its activities are spiritual and educational, as well as social and charitable. The Rev. P. J. Foote, S. J., spiritual director of the club, meets with them once a month, and has given many interesting and instructive talks. It is the annual custom for the members of the club to receive Holy Communion in a body on the Feast of the Ascension. That the club has a social side, no one would doubt after spending an afternoon at a meeting. To these works is added practical charity. For out of the club treasury material is bought and layettes are made for needy mothers.

#### SPIRITUAL WORK

FOR cooperation in its spiritual work, the League has been most fortunate. From the first the Religious of the Sacred Heart have been ready to respond to any call, granting the League the privilege of their chapel for the annual retreat and other religious functions. An added interest and strength has been given to the retreat work through the appointment by his Grace, Most Rev. E. J. Hanna, of the Rev. D. J. Kavanagh, S. J., as chaplain. Father Kavanagh conducts the exercises on three consecutive evenings, giving instructions that are of particular importance to the young retreatants. On Sunday morning the retreat closes with Mass, reception of Holy Communion, Benediction, and the Papal Blessing. After Mass, breakfast is served by the Religious. These retreats are a source of great satis-



faction. Each year shows an increase in interest and attendance, the communicants numbering this year 250. Through the exercises many girls become promoters of the League of the Sacred Heart, spreading the devotion among their coworkers; others are enrolled in pious confraternities, while not a few, through the missionary zeal of the interested workers, are brought back to the fold.

#### PERSONAL SERVICE

THE annual Christmas Tree Festivals are the happy termination of the year's work. It is around the Christmas Tree that the annual reunions are held. Young girls of the clubs, their parents and friends, members of the firms, their wives and friends, League members, and the clergy, all assemble to exchange the season's greetings and enjoy a pleasing program. The League remembers each girl with a small gift. At the annual meeting the subscribers to the League are honored by the presence of his Grace, the Most Reverend Archbishop, who is ever ready to lend his counsel and encouragement to the work.

Coming in daily contact, as representatives of the League do, with numbers of young Catholic girls employed in these industrial centers, one realizes not only the opportunity but the call for the Catholic woman of leisure to give her time and personal service in active work for her neighbor. Hers is the privilege to show the personal interest, to lend the touch of tenderness, and to infuse into social service the religious spirit which gives it efficiency and spiritual worth.

M. A. TAYLOR.

#### NOTE AND COMMENT

##### Catholic Alumnae in Convention

THE assembly of the International Federation of the Catholic Alumnae is to be held at Hotel Belvedere, Baltimore, November 23-26. The organization has progressed so rapidly during the past two years that its officers confidently describe the coming assembly as the "hub for that great wheel of educational, social and literary progress, turned by 25,000 women, graduates or sometime members of the Catholic educational institutions in the United States and Canada." The two definite objects of the association, according to its constitution, are to bring together the various Catholic alumnae societies for the purpose of upholding the true ideals of Catholic womanhood and to formulate plans for the extension of Catholic education, Catholic literature and Catholic social work.

##### Cities and Babies

SPECIAL municipal health work for babies is at present being carried on in 599 of our American cities with 10,000 or more population. In twenty cities this work is so highly organized that a special division of child hygiene is included in the city's health department. No fewer than 100 municipalities employ a nurse to visit the homes and teach the mothers how to care for the baby. Sixty-three cities have special municipal nurses assigned to the care and instruction of prospective mothers. Sixty cities maintain infant welfare stations with doctors in attendance, at which mothers may obtain detailed advice about the care that is to be taken of their babies. Classes for instructing older schoolgirls in infant hygiene are conducted in forty-four cities. Though 255 report milk inspection as the only municipal activity directly affecting infant health, it is evident that in some respects at least baby life is not neglected in our country. Many State departments of health and extension divisions of State universities also report considerable educational work in child hygiene, such as lending exhibits, lantern slides and films, distributing pamphlets, sending out lecturers, conducting campaigns for complete birth registration and maintaining a regular press service.

##### Girls in Correctional Institutions

WHAT is the main cause that brings girls into correctional institutions? An attempt to answer this question was started in Philadelphia. Six hundred cases fell under the direct notice of the research bureau, whose findings are thus summarized by the American Statistical Association: "The principal results of the study were to show that in a large majority of cases the girls came from families in which relationship between parents was abnormal, or where one of the parents was away from home." These remarks gain further significance from the observation, equally based upon cold statistical facts, that other investigations of a similar nature have all led to the same conclusions. Divorce and the disintegration of the home are the curses of modern paganism which is bringing a blight upon our civilization. Religion in the home, supplemented by religious training in the school, is the obvious remedy. There is no other means of staying our retrogression into heathenism with all its vices.

##### Loyola University School of Sociology

THE total registration of Loyola University School of Sociology, Chicago, is close to 300 students and will probably exceed that number in the final reckoning. The increasing number of social courses in our Catholic universities and their growing popularity give promise that Catholics will soon occupy a prominent place in the social work of our country. The purpose of the Loyola University courses is to meet the needs of school-teachers as well as of social workers and to prepare for the examinations connected with the public service. Logic, history of philosophy, composition, mathematics, public speaking, and similar branches are included in the program. Those who have satisfactorily completed thirty-six credits, nine of which must be in residence, receive the degree of Ph.B. or B. S. A four years' high-school education is presupposed. Thus the student is given more than a mere specialist's training and is properly fitted for his great work.

##### Farm Wages

THAT farm wages have increased in the grain States and have remained stationary or slightly declined in the cotton States is the conclusion drawn from the estimates of the United States Department of Agriculture. In general the wages of male farm laborers have increased about one per cent throughout the United States during the year 1916, averaging \$1.47 without board and \$1.13 with board. The *New York Observer* remarks that wages have been tending upward almost steadily since 1894. The increase in the past five years is about ten per cent and in the past twenty years about sixty-five per cent. It is a notable fact, according to the figures quoted by this labor paper, that farm wages tend to increase in going from East to West and from South to North. The average wages with board per month are \$23.71 in the New England States, \$24.78 in the East North Central States, \$27.38 in the West North Central States and \$33.50 in the Far Western States. They are \$15.01 in the South Atlantic States and \$16.16 in the South Central States.

##### Catholic Theater Movement

THE first number of the *Catholic Theatre Movement* has just made its appearance. It is an eight-page bulletin giving a descriptive outline of all the plays presented on the New York stage from the opening of the season to October 4. The plot and character of each production is briefly given, and a

word of approval or condemnation is usually added. Each play was witnessed by a member of the Committee and passed on by the Board of the Catholic Theater Movement. Later bulletins will discuss conditions prevalent on the stage and offer a "white list" of current plays. There is urgent need of such a guide especially for parents who cannot in conscience permit their children to attend productions of whose inoffensive character they are not perfectly assured. A file of the successive issues of the bulletin will constitute a detailed guide to many current plays and will be of particular value to all who may be consulted or have occasion to speak upon this topic.

#### The Chinese Catholic Daily Paper

A LETTER from Father Morel, quoted in the *Field Afar*, gives interesting details concerning the Catholic Chinese daily, *Yih Shih Pao*, published at Tientsin, to which reference has already been made in these columns. Though it can claim only 5,000 subscribers, it has become the leading newspaper of North China and is noted for its reliable information and careful editing. It appears daily in twelve large pages.

Since only one thirtieth or one fortieth of the subscribers are Christians, we are obliged to address ourselves to the pagan mass. In the beginning the paper was quite neutral, but little by little it revealed its Catholic spirit. The people are not deceived. They speak of it now without hesitation as "the Catholic paper," and yet they continue to subscribe for it. Several controversial or apologetic articles have won conversions for us and we hope this movement will increase when we can supplement the work of the printed word by lectures, to be given as soon as our new hall is finished.

To indicate the enterprising spirit of this handful of Catholics in a great pagan country we are told, that a school of Catholic journalism has been opened under the direction of a former newspaper manager. Plans are likewise under consideration for publishing special editions of the Catholic daily for Peking; this will gradually be done in all the large cities. Besides the *Yih Shih Pao* or *Social Welfare*, there is a weekly paper intended for Catholics alone and an illustrated weekly, the *Yih Shih Niu Pao*, or *Woman's Social Welfare*, which is designed "to carry the Catholic idea among the Chinese women." When the war price on paper, from which China too is suffering, has gone down, the editors hope to give the widest diffusion to this Catholic Chinese journal for women. We have much to learn from our brethren in China. Prospective managers of our future American Catholic daily might profitably pay a visit to the Tientsin printing office to find out how a successful twelve-page Catholic daily can be issued even though the rosy prospects of circulation should at first be limited to 5,000 subscribers.

#### Jonas-and-the-Whale Controversy

"SPEAKING of whales," the *Christian Herald*, a non-Catholic publication, considers it timely to call attention once more to the complete refutation which science has afforded to the favorite Jonas-and-the-whale argument of Voltaire, Tom Paine, Bob Ingersoll and countless other infidel opponents of the inspired word of God. The story of Jonas, the writer believes, has aroused more controversy than any other Scriptural subject and down to the present day has been the point at which a great many souls have suffered shipwreck in their faith in the Bible. "The principal attacks upon the story were based upon the fact that science had discovered that the whale's throat was so small that it could not possibly swallow a man." In the first place the Bible does not specify a whale, but mentions only "a great fish." In the second place it was not difficult for God to have, as the Scripture says, "prepared a great fish to swallow Jonas." In the last place there is actually a fish in existence which could easily have performed the task assigned

to the "great fish" of the Scripture, and that is the whale-shark. The first definite mention of it occurred in 1828, further information was gained in 1858 and in 1870. Since 1883 several whale-sharks have been captured. That killed by Captain Thompson with the aid of some fishermen, in 1912, was exhibited at Miami and its skin was later carefully mounted for more extensive exhibition.

The specimen taken by Captain Thompson is about forty five feet long and the girth about eighteen feet. The mouth is so large that a man could crouch within it easily, and the throat was said to have been fully large enough to permit the passing of a man of ordinary size. The fact that there is a fish big enough to have swallowed a man makes foolish the argument of those who questioned the story of Jonas.

Science had spoken its "last word" upon this subject in the days of Paine and Ingersoll and fearful souls believed the Bible must surely be wrong. Since then the last words of science have been frequently enough revised.

#### Leprosy Colony of Surinam

FLOWERS, parks of roses, and a garden with beautiful trees is all that can be seen by a visitor looking from a distance at the leper colony of Surinam, separated by a stream from all external intercourse with men. On both sides of the garden are the little wooden houses, at the right for the men and on the left for the women. In the background is the chapel with the same Lord who cured the leper of old, but "seldom does so now. He sends the Sisters of Charity and He sends alms that the lepers may partake a little of the joys of life." Behind the chapel is the play-room, also used for a school, where forty boys are being instructed in reading or writing. Many have no fingers with which to write, and there is no intention of procuring a position in the world for them, "but only to keep them occupied and to teach them to read good books." Nearby is the kitchen and not far off is the sewing room where children who have not lost their fingers are repairing their clothes. Behind this is the laundry where one of the Sisters washes and irons the clothing of 110 patients. Such is the general description of the colony given by the Vicar Apostolic of Surinam in a letter wherein he thanks the members of the American Leprosy Society for the subscriptions they have gathered for his work of Christian charity. To employ the women and girls is not difficult because of the various household duties which they can perform, but it is more difficult to occupy the men. Many have a bit of ground where they plant vegetables and raise fowl; others are not able to work at all. A recreation room and a small library have been fitted up for the lepers and a Brother has organized a band. "The lepers cannot play at 'quick tempo' because they cannot move their stumps of fingers fast enough." Owing to the terrible odor of each individual, unbearable to the lepers themselves, every patient must have his own house. Total separation is necessary, and this is an expensive item. "Is leprosy contagious?" asks the Vicar Apostolic, and significantly answers: "Three of our European Fathers took the sickness and died here. And now one Sister, having been twenty years among the lepers, has fallen a victim of charity." Thus is practised the greatest love that man can have for his fellow-man. To those afar is given the privilege of aiding with their alms in this heroic work. "Would you not wish to rest and return to your native land and the friends you have left there?" the Vicar Apostolic asked one of the Sisters. The answer that came directly was that there would soon, she hoped, be rest enough in Heaven. How then could she weary of her work? Such has ever been the argument of the saints. What is most distressing to such heroic souls is not the hardness of their daily task and the greatness of the sacrifice, but the indifference of so many of the same faith to the cause for which they themselves have gladly offered all to Christ.